

T H E
H I S T O R Y
O F T H E
F I R S T P L A N T I N G
O F T H E
C H R I S T I A N R E L I G I O N :

Taken from the

ACTS of the APOSTLES, and their
EPISTLES, &c.

Being the

A P P E N D I X ;
O R ,

VOLUME the THIRD.

By G E O R G E B E N S O N , D. D.

L O N D O N :

Printed and Sold by J. WAUGH and W. FENNER, at the *Turk's-
Head*, in *Lombard-Street*.

MDCCLXVI.

HISTORY

OF THE

CHRISTIAN RELIGION

A PRACTICAL

TO THE

OF THE

LONDON

Printed and Sold by J. W. and W. J. W. in the Strand

Printed by J. W. and W. J. W.

and

T H E
P R Æ F A C E.

To the SECOND EDITION.

*I*N a bad state of health; and in the midst of various complaints, and distresses; I have, at length, finished a second edition of this large Work.

Besides a careful reviseal, and correction, of the former edition; there are the following additions; namely,

Appendix, N^o. I. *A dissertation on Acts iv. 4. or, an inquiry, whether the five thousand converts to christianity, at Jerusalem, included the former three thousand; or were a distinct number? In this dissertation, there is, also, an account of the reason for raising the large, charitable fund; and how long that community of goods continued.*

N^o. II. *An essay, concerning St. Paul's behavior, at Athens. And, more particularly, an inquiry, "Whether he worked any miracles there?" Acts xvii. 15, to the end of the chapter.*

N^o. III. *A dissertation on St. Paul's reproveing St. Peter, for his behavior, at Antioch: with a view, more particularly, to rectifie the mistakes of Dr. Conyers Middleton, in his cursory reflections on Galat. ii. 11. &c.*

Nº. IV. *A dissertation on John xix. 14. to reconcile what St. John has, there, said, of it's being the sixth hour, when our lord stood before Pontius Pilate, with what the other evangelists have said, of it's being the third hour, when he was crucified.*

Nº. V. *A postscript to the letter, at the end of the second volume of this history, concerning the persons, to whom St. Paul wrote, what is commonly called, The epistle to the Ephesians.*

VI. *A map, done upon a copper-plate; adapted to the whole work; but more especially, to St. Paul's apostolic journeys.*

This map is of the same nature with that præfixed to the late Lord Barrington's miscellanea sacra: though the reader will find some few additions, and alterations.

VII. *The contents of the whole work.*

VIII. *Five indexes; namely, (1.) of the hebrew words. (2.) of the greek words. (3.) of the texts differently read. (4.) of the texts occasionally explained. (5.) of the most material things.*

N. B. *The additions are printed separately, for the use of such as have the former edition; if any such choose to buy them.*

The former edition was printed, in two volumes, quarto. So is this history, now, printed again. The dissertation, at the end of the second volume, was, formerly, called an appendix. I have, now, called that, a dissertation; and given, to the additional pieces, the title of The appendix; or, vol. III^d. Not that the additions are equal, in bulk, to another volume. But they are so intitled, to keep up, in the reader's mind, a clear and distinct idea of each part of the work: that, if there should be occasion, at any time, to make quotations from it, or references to it, it may easily be understood, whether the first, or second, edition is intended; or what part of the work is quoted, or referred to.

My original plan is now executed. The history is brought down to the end of the Acts of the apostles. The epistles, which come within that period, are abridged. And I have lived to revise this work, and publish it again.

P R Æ F A C E.

v

If any one, that comes after me, should think fit to carry down the sacred history, to the end of the first century, it would come into his scheme, to give the history, and abridgement, of the epistle to Titus, the epistle to the hebrews, and the second epistle to Timothy. And to give some account of the gospels of St. Mark and St. Luke. The history, and synopsis, of the seven (commonly called) catholic epistles, would come within that period. The time, also, of writeing the book of the Revelation, ought not to be omitted; nor the grand design of it. Which is finely represented, in Mr. Lowman's excellent præface to his paraphrase and notes on the book of the revelation. And it might be highly proper to inquire, "Whether that sacred book ought to be interpreted, by synchronisms, or without them?"

And, finally, it would be right to give an account of the gospel of St. John; the time of writeing it; and the view, which the apostle had, in committing it to writeing: particularly, his intention to leave, on record, some things, which the other three evangelists had not mentioned.

So far, would such a history concern the books, that belong to the sacred canon. A clear and faithful history of which, would be of unspeakable advantage.

In such a work, two of the apostolic fathers might be mentioned, and a short account given of them; namely, the epistle, ascribed to Barnabas; and the epistle of Clemens romanus, to the Corinthians. For these two come within this period: as the epistle ascribed to Barnabas, is reckoned to have been written, about the year of Christ 71. and Clemens his epistle to the Corinthians, about the year 96. Dr. Lardner's credibility of the gospel-history, part II^d, would be of great service, in drawing up an account of these two apostolic fathers, and of their writings.

If the jewish and roman history was carried on, from period to period, down to the end of the first century; then, those very signal events, of the destruction of Jerusalem; the demolishing the temple; the overthrow of the jewish polity; and the dispersion of that once highly-favored nation; might be enlarged upon, with great propriety.

** The reader, who would see, how remarkably the prædiction, Matt. xxiv. 1, &c. agreed with the events, related by the historians, may receive*

‘ receive full satisfaction, from a perusal of archbishop Tillotson’s sermons on that subject. Where he will observe the several particulars, prædicted, of the destruction of Jerusalem; and the foregoing events, connected with it, corroborated, by the expresse testimonies of Dion Cassius, Tacitus, Josephus, and other historians.

‘ We need not refer to the testimony of history, to know whether the jews have been led captive, into all nations; as our savior foretold. For the present state of that [unhappy] nation, is as well known, as it is wonderful.

‘ And whoever would see the argument, which may be drawn from it, in confirmation of christianity, placed in the strongest light, he will read, with pleasure, the french author of the Principes de la foi chrétienne, as quoted by Gilbert West, Esq; on the resurrection of Christ, p. 395. --- 409. — The learned, (though almost forgotten) Dr. Jackson’s collections, relating to the state of the jews, compared with the prophecies concerning them, [do,] also, deserve to be consulted.*

These would be excellent helps. But an historian should re-examine whatever he finds to his purpose; and digest it into one continued historical narration.

Such a history, well executed, would, among many other things, show, that Josephus and Tacitus, who have treated the christians, with contempt, or great virulence, have, notwithstanding, strongly corroborated our lord’s divine mission; by pointing out, how exactly the grand events tallied with the prædiction. For the testimony of enemies hath ever been reckoned of great importance.

It is not possible, at this distance of time and place, to conceive the force; which the prophecies of the destruction of Jerusalem, and the clear accomplishment thereof, must have had, upon the minds of the christians of that age; and upon numbers of sober and attentive persons; who were not professed christians. We may imagine somewhat of it, from the forcible manner, in which it would strike the protestant world to behold the down-fall of popery, according to the prædiction, Rev. xviii. chap.

But these, and other reflections, I will not now, any longer, dwell upon.

I hope

* See Mr. Douglass his criterion, or miracles examined, &c. p. 346.

I hope my good-natured readers will indulge me, in saying, “ that, in
 “ what I have done, I have done it faithfully, and to the best of my
 “ abilities.

“ If I had believed christianity to be false, no worldly considerations
 “ whatever could have induced me to have wrote so much, to make the
 “ world believe that it is true. — And, if it be true; it is not an
 “ indifferent matter, whether men receive, or reject, it.

“ As for my own part, I have studied the books of scripture; and,
 “ more especially, the New Testament; for above thirty years. From
 “ thence, I have taken my notions of christianity, and of the evidence
 “ of it. I have read the objections of the infidels. And have found,
 “ that their acquaintance with the scriptures is but very superficial:
 “ that they have no steady principles of their own: and that their de-
 “ sign is to pull down christianity, without giving the world any other
 “ scheme of religion, or morals, instead of it.

“ I am, indeed, convinced, that the anti-revelationists are, in ge-
 “ neral, unfair writers; and have no good views; yet I am very
 “ thankfull that this controversie has broke out, and been carried on,
 “ such a length, in my time. Because I should, otherwise, never have
 “ seen the objections placed in so strong a light, nor cleared up so fully,
 “ and to such rational satisfaction. I should never have understood
 “ my bible so well; never have seen the arguments for the divine ori-
 “ ginal of it, placed in such a variety of views; nor have apprehended
 “ the evidences to have been so very strong, extensive, and numerous.

“ I have, with great pleasure, observed, that many things, against
 “ which, the enemies of revelation have objected, have, upon a more
 “ narrow inspection, turned out beauties, instead of blemishes; and ar-
 “ guments in favor of christianity, instead of objections against it.
 “ And I am not without hope, that the writers, who have, of late, so
 “ openly, and in such great numbers, appeared, against revelation, are
 “ paving the way, for a more general and extensive spread of it.
 “ For, if christians, of different denominations, would but give up,
 “ what they cannot rationally defend; and return to the scriptures,
 “ as the sole standard of reveled religion; then would christianity,
 “ pure, uncorrupted, christianity, appear in it's genuine simplicity,
 “ and native excellence. Jews, heathens, and mahometans would be
 “ struck with the amiable nature, and abundant evidence, of it; and
 “ well-minded deists be induced to admire, and imbrace, it. — An
 “ event!!

“ event! devoutly to be wished: but which could not, perhaps, be
 “ brought about, by any other method. Though it would, in my ap-
 “ prehension, be one of the most grand and desiræable of all events: and
 “ make christianity the glory, and the joy, of the whole earth.

“ However so great and extensive an affair may turn out:—After re-
 “ peted examination, I am persuaded, that the christian religion, as it lies
 “ uncorrupted, in the scriptures, is of divine original. And, the more
 “ I have examined into the nature and evidence of it, the more I
 “ am convinced of the divine mission of Jesus, and of the truth of
 “ his gospel.

“ I am apprehensive that my glasse is, almost, run out. But I be-
 “ lieve a future state of exact retribution, according to every man’s
 “ real character.—And, in the view of that grand and interesting
 “ event, I have thought it my duty to live and act.—I am convinced,
 “ that I must shortly die. But I know that the souls of the righte-
 “ ous are in the hands of GOD, and no torment shall touch them.
 “ Being absent from the body, they are present with the lord.
 “ And, when they depart hence, they are with Christ; which is
 “ far better.—After a few years, or ages, (which are as nothing,
 “ when compared to eternity,) I expect, also, that Jesus will come
 “ again, to this earth; but in quite a different form and manner,
 “ and for intirely a different purpose, from his former appearance.
 “ I depend upon his power, to raise me from the gloomy mansions of the
 “ grave. I am not without hopes of being, then, approved by him.
 “ And I would not part with the consolation; which, in this respect,
 “ christianity affords me, for the whole world.

“ With an heart warmed with such sentiments, I could sincerely wish,
 “ that all my readers were christians, not onely in name and pro-
 “ fession; but indeed, and in truth. Nay; I could, most heartily,
 “ rejoice, in the knowlege, piety, and everlasting happinesse, of the
 “ whole human race. And it gives me unspeakable pleasure, to think,
 “ of the extensive benevolence of the deity, who has declared, that he
 “ would have all men to be saved; and to come unto the knowlege
 “ of the truth.

“ Towards the accomplishing so great and good a work; I have
 “ thrown in my mite. And humbly pray that it may be attended
 “ with a divine blessing. Amen!

Prescot-street, Goodman’s-fields,
 London, September 1. 1755.

A P P E N D I X

TO THE
H I S T O R Y
OF THE

First planting of the Christian Religion.

N U M B. I.

A DISSERTATION ON

Acts IV. 4. *Howbeit, many of them, who heard the word, believed. And the number of the men was about five thousand.*

DR. Lightfoot, [vol. i. of his works, p. 760.] is clear in it, that these 5000 make up a sum intirely distinct from the 3000, mentioned chap. 2^d. For (1.) This is a discourse concerning a miracle, done by *Peter* and *John*. And verse 1,—23. concerns that affair onely. And what reason can be alleged, why, in this sentence alone, the sacred historian should start from his main design? (2.) It is a manner of reckoning unusual in scripture, to mention five thousand, and to mean onely two thousand, without any intimation of such a meaning. (3.) *The number of the men was about 5000.* Of what men? Of *those, who heard the word, and believed.* What word did they hear and believe? The word preached by *Peter* and *John*, ver. 1. and not the word preached on the day of pentecost, by all the apostles. [See, also, Dr. Whitby upon the place.]

To this account, various things have been objected. As (1.) “Whereas the word [*ἦν* was,] is used, chap. i. 15. is is here *ἔγενετο*

“*γένηται*, and ought to have been rendered [*became*.]” *Answer*. The passages, where *γίνωμαι*, or *γίγνομαι*, signifies [*to be*,] are so very numerous, that there is no need of pointing to any particular places. And the word *ἐγενήθη* might justly be translated [*was*,] Rom. xvi. 2. 2 Cor. vii. 14. and is very properly so translated, 1 Cor. x. 6. and xv. 10. 2 Cor. iii. 7. 1 Thes. i. 5; 7.

However; the word, *ἐγενήθη*, may here signify [*became*;] if the following interpretation be approved. “*Salvian*, presbyter of *Mar-seilles*, who flourished about the year 440, supposeth the number of 5000, in this place, to be additional to the 3000, chap. ii. 41. makeing in all eight thousand. Neverthelesse, that may not be the true sense. Nor yet, that the number was now 5000, including the 3000, converted by *St. Peter*’s first sermon. For many of them had come, from divers and remote parts, to *Jerusalem*, to be present, at the feast of pentecost. And, probably, when the feast was over, [or, at least, before this time,] they returned to their several countries, and dwellings. Nor does *St. Luke* say, that now 5000 were added, to the apostles, or to the church. But he saies, that, at this season, *many of them, which heard the word, believed*, or were converted. *And the number of the men was made, ἐγενήθη*, 5000. With the addition of converts, now made, the whole number of believers, at *Jerusalem*, amounted to 5000. Many of the first 3000 were dead, or removed. But, from time to time, new converts had been made. And, at this season, many believed. Whereby, the number of believers, at *Jerusalem*, *became five thousand*.”

Objection second, “It is hardly to be thought (unlesse it was expressly asserted) that *another day* should be much more remarkable for it’s *number of converts*, than that, on which the spirit descended.” *Answer*. If the apostles continued to work a number of miracles, one after another, as we are assured they did, then the evidence of their divine mission and doctrine became clearer and stronger. And, consequently, the number of converts might rationally be expected to be considerably augmented.

Objection third. “As for any argument, drawn from the probability of more than 5000 being converted in a year’s time, it is alleged that there is no proof at all, that this event was a year, or even a month, after the descent of the spirit. Nay; it seems highly improbable that the sanhedrim should suffer the apostles to
“ go

See Dr. Lardner’s credibility of the gospel history, part 2. vol. xi. p. 201, 202.

“ go on so long, unquestioned, in their public work. And to suppose that they did not teach publicly would be most absurd.” [See Dr. Dodderidge upon the place.] Answer. Suppose it was not a month after the descent of the spirit; then it must have been, most probably, during the feast of pentecost, which feast lasted only seven days. For there seems no reason to suppose that these numerous converts were, all, or most, of them, the stated inhabitants of *Jerusalem*. And, after pentecost, it was some months before the approach of the next public festival, when all the males in *Israel* were obliged to go up to *Jerusalem*. But how little this is favored, by the sacred historian, may appear, even from a cursory view of several circumstances. Three thousand were converted, on the ever-memorable day of pentecost; that very day, on which the spirit was poured out. And those three thousand were baptized. After which, it is said, [chap. ii. 42.] that they continued to attend upon the teaching of the apostles, and breaking of bread, and prayer. They, also, sold their possessions and goods, and raised a common fund. Which appears to me to have been to support the numerous converts, who came from distant countries, while they continued together, at *Jerusalem*. For the converts, who were inhabitants of *Jerusalem*, were at home; and continued in their stated business, and usual methods of providing for themselves and their families. And those Jewish converts, who had come from distant countries, to celebrate that festival, at *Jerusalem*, would, of course, be provided, for their subsistence, during the festival; and to bear the charges of their traveling home again. Very likely, some of them had more plenty than they themselves wanted. And that they, most probably, threw into the common fund. And, indeed, it was very proper that they should tarry together, some months, at *Jerusalem*, till they had learned the scheme of christianity, from the apostles. And, during the continuance of so many thousands together, it was highly requisite that they should have a common bank; that none of them, in such a situation, might want the common necessities of life. — After these things, it is again observed [chap. ii. 47.] that there were added daily, unto the church, the saved, or reformed; or such as were put into the sure way to salvation. Now, to talk of a daily addition to the church, for part of one week, seems not so likely, as it would be, if that addition had been gradually going on, for the space of some weeks, or months; till, after some time, the following miracles, added to all the former, increased the number of converts, in *Jerusalem*, to five thousand. Moreover; it appears probable to me that the

sacred historian had quite done with the account of the three thousand: and that the greatest part of them, liveing in remote places, were gone back to their respective countries. Upon which, the community of goods might, possibly, cease for a time. But was revived again, (as we shall see afterwards) upon this second, and more numerous, conversion. At least, there is nothing, that I know of, in the sacred history, that contradicts any one of these particulars.

Haveing, therefore, quite finished his account of the three thousand, the sacred historian seems to me to go on, and give the history of increaseing the number of converts, in *Jerusalem*, to five thousand. Which was occasioned by *St. Peter* and *St. John's* going up to the temple, and cureing the lame man, who was laid at the beautiful gate, to beg alms for his subsistence. Indeed, it is not said when this happened. It might be at the following feast of tabernacles, or at the next passover. For the numerous conversion renders it highly probable that it was at one of the three great festivals, when all the males in *Israel* were commanded to go up to *Jerusalem*. — Upon this very numerous conversion, the two apostles are taken into private custody; and examined, the next day, by the sanhedrim. Before whom, *Peter* boldly asserted that, by a power, derived from *Jesus of Nazareth*, they had cured that lame man: that same *Jesus*, whom they had crucified, but whom God had raised from the dead. — These things quite confounded the sanhedrim. For the miracle was unquestionable. The man was standing there, before them. He was well known in *Jerusalem*, was forty years of age, and had been lame from his birth; and was now evidently and perfectly cured. *The sanhedrim*, therefore, were quite at a losse what to do in the case. However; they called in the two apostles, and brow-beat them. And charged them to preach no more, in the name of *Jesus*. Which charge they bravely refused to comply with. And, when the sanhedrim had farther charged and threatened them, they dismissed them. — Then the two apostles return to the christian church. And, upon relateing how they had escaped, the church unanimously praised God for their deliverance; and prayed for farther support and divine assistance. Upon which, the house was shaken; and they had a fresh effusion of the spirit. And they preached the christian doctrine with boldness. And there was a common fund, again, raised for the support of the christians, while such numbers continued together. And houses and lands were sold, to raise and support that truly generous and charitable fund.

Now,

Now, what occasion had St. *Luke*, whose history is so remarkably concise, to repete this, a second time, of their haveing a common fund? If the fund had not been revived again, upon the converts then residing at *Jerusalem*, amounting to five thousand; as it had been first formed, upon the conversion of the three thousand? This clearly accounts for the repetition, shows the reasonableness of such a common bank, in those peculiar circumstances; and may as clearly teach us, that, in other circumstances, there is no reason for such a community of goods, among christians. Nay; in most cases, it would be highly improper, and attended with very bad consequences. But, while the five thousand continued together, at *Jerusalem*, to learn the scheme of christianity, from the apostles, that such of them, as were not the stated inhabitants of that city, might carry it home, to their respective countries, such a community of goods was of very great service; and, in a manner, necessary.

That a large bank was not raised, with a view to have a constant community of goods, or a stated maintenance for the whole church, at *Jerusalem*, down to the destruction of that city; may farther appear, from the christian church at *Antioch*'s sending a pretty large charitable contribution, not many years after this, for the support of the christians in *Judæa*, in a time of great scarcity. For it is well known that the church at *Jerusalem* was the principal christian church in *Judæa*. And accordingly, that charitable collection was sent to the elders of the christian church, at *Jerusalem*, by the hands of *Barnabas* and *Saul*. [See Acts xi. 27,—30.]

But still it is objected, "That, as the apostles preached publicly, the *sanhedrim* would not suffer them to go on, so long, unquestioned." *Answer*. It is allowed that the apostles continued to preach publicly. But as to the *sanhedrim*'s not molesting them sooner; *that* might depend upon a variety of circumstances. — The *jews* had not the power of life and death. That power was, then, in the hands of the *romans*. The resurrection of Christ, after they had procured his crucifixion, had greatly disconcerted the measures of the leading *jews*. And, for a while, they were confounded, and quite at a stand, when they saw that the apostles rose up, preached, and worked numerous miracles, in the name of *Jesus*. Our lord, himself, had gone about, preaching, for two (or three) years and an half, before they could get him apprehended; though they were very desirous to have suppressed and destroyed him, much sooner. Men may eagerly wish to crush their adversaries; but, when their adversaries have evidently truth and right on their side; and those supported
by

by open and notorious facts; it is not an easie matter to crush them. And even to attempt it, must be very *unpopular*. A consideration! which was of great weight with the leading men of the *jewish* nation. *The providence of God* would, very probably, exercise a watchful eye over the apostles and first disciples, 'till christianity had got a considerable footing, at *Jerusalem*; and among the jews, who came thither, from various quarters. And one plain argument, whereby the sanhedrim would be restrained, is hinted, *Acts* ii. 47, *namely*, that, as yet, the christians *had favor with all the people*. The very reason, which is alleged, in the four gospels, more than once, for the leading jews not apprehending, and putting to death, *our blessed lord*, much sooner than they did. — Nay; we see, in the very case before us, that what the sanhedrim did, was so flagrantly unjust, and so very unpopular, that they dared not to venture to put the two apostles to death, or even to inflict any lesser punishments upon them. They onely threatened, without proceeding any farther. For they did not care to risque their own characters, so far, as to lose all reputation with the people. And how *unpopular* their opposition to the apostles, and ill treatment of them, was, appears, from another instance, not long after this. For, when they had apprehended all the twelve apostles, and put them into the common prison, an angel came, by night, and set them at liberty; and ordered them to go, and preach the gospel, publicly, in one of the courts of the temple. They did so. And the *sanhedrim* sent the captain of the temple to apprehend them again. He and his men, accordingly, came, and seized upon them, in the court of the temple; as they were preaching, to a great multitude, there: and led them away to the court of the sanhedrim. But they dared not use the apostles, with any roughness, or violence. *For they were afraid of the people, lest they should have stoned them*; if they had been witnesses to any ill useage of the apostles. [*Acts* v. 26.] Nay; I do not know whether *Gamaliel's* preventing the *sanhedrim* from putting all the twelve apostles to death, might not, in a great measure, procede from his being well apprized how very unpopular such an action would have rendered him, and the other leading jews.

Objection fourth. Some may, possibly, inquire, “If the *jewish* converts were so numerous, what became of them afterwards? For church-history never intimates any thing of the *jewish* converts being so numerous.”

Answer. That there were great numbers of jews converted to the christian faith, appears plainly, from *St. James* his speech, [*Acts* xxi.

20.] who asserts expressly, that *they were many myriads*. Whereas, one myriad is ten thousand. Perhaps, many of them apostatized; as our savior prophesied great numbers would do. [See *Matt.* xxiv. 10, &c.] But, as the history of the christian church, (and especially of the *jewish* christians) from the conclusion of the *Acts of the apostles*, to the end of the second century, is very imperfect, we cannot, with any certainty, say, what became of them.

However; I look upon the greatest part, both of the three thousand, and of the five thousand, to have been jews, come up to *Jerusalem*, at the great festivals; who, afterwards, returned to their respective cities and countries. And who would greatly facilitate the spread of christianity, in those remote places.

I would confirm some of the above-mentioned observations, by some curious extracts, from *Mr. David Clarkson's treatise of the primitive episcopacy*; p. 4, &c. where, speaking of the thousands, who were converted, to christianity, at *Jerusalem*, he says; 'It is but a small proportion of those thousands, that can in reason be accounted the inhabitants of *Jerusalem*; and so fixed members of that church. For they were converted, at one of the great feasts; at which times the inhabitants were not, by far, a twentieth part of those that were assembled, in the city. That this may appear, let us inquire both after the number of the inhabitants; and of those that, from other places, resorted to those solemnities. To begin with the latter of these. *Josephus* [*de bell. jud.* l. 7. c. 1. c. p. 968. Havercamp. edit. l. 6. c. 9. § 3. p. 399.] tells us; and, out of him, *Eusebius* [*hist. lib.* 3: c. 5.] that *Cestius Gallus*, willing to represent to *Nero*, (who contemned the jews,) the strength of that people, desired the priests to take an account of their number. They, in order thereto, at the passover, when several companies (the least consisting of *ten*, many of *twenty*,) were each of them to have their sacrifice, numbered the sacrifices, which came to 255600^b. Then, reckoning, as though each company had no fewer than ten, they collected the number of the people at the passover 2700000, all legally clean. But, allowing the families, or companies, their just number, it amounted to 3000000. So *Eusebius*, τριακοσίας μυριάδων, [vel μυριάδας.] and *Josephus*, elsewhere, ἐκ ἐλάττης τριακοσίων μυριάδων. [p. 798. edit. *Genev. An.* 1635.] But, then, they were all, in a manner, foreigners: πολὺ δὲ
τῷτο

^b In Havercamp's edition, it is 256500.

τὸ πλῆθος ἔξωθεν συλλέγεσθαι. [l. 7. c. 17.] The inhabitants of
 Jerusalem were but 120,000; as we learn by *Hæcateus*, [in *Joseph.*
contra Appion. l. 1. edit. *Havercamp.* p. 456.] περὶ δώδεκα μυριά-
 δες, (not *centum & quinquaginta millia*, as the translator.) And it
 may be *Hæcateus*, or his informer, over-reached, as well in the
 number of the citizens, as in the measures of the city. He makes
 the circuit of it fifty furlongs. Whereas; *Josephus* saith, it was but
 thirty-three: [de bell. jud. lib. 6. c. 17. p. 914.] and the circum-
 vallation of *Titus*, in the siege, but thirty-nine furlongs. [l. 6. c.
 λα'.] And, when 12000 were slain, in *Jerusalem*, in one night,
 the losse is represented, as though the greatest part of the citizens
 had been destroyed. [l. 5. c. κ.] But there is no need of these
 advantages. Let us suppose the inhabitants to have been 150,000;
 (30,000 more than *Hæcateus* makes them;) yet this will be but a
 twentieth part of three millions: (And no lesse were wont to be
 at *Jerusalem*, at the three great solemnities.) And, then, in all
 reason, no more than a twentieth part of the converted must be ac-
 counted inhabitants of the city; and so fixed members of the church.
 For that this happinesse should fall, in greater proportion, upon
 those of the city, than upon the foreigners, at that time, in it;
 both being in all the same circumstances; none can, upon any
 ground, imagine. And, if but a twentieth part of the converted
 were inhabitants, let them be twenty, or forty, or eighty, thousand;
 or as many as the *myriads*, [Acts xxi. 10.] amount to; the church
 at *Jerusalem* will not be so much greatened, by them; but that it
 might well meet in one congregation. If the converts had been
 an hundred thousand, the proportion of that church therein would
 have been but five thousand. And more have been, in one con-
 gregation, in the primitive times, elsewhere. Or else *Eusebius* could
 not have found μυριάνδρους ἐπισυναγωγὰς. [l. 8. c. 1.]

And Mr. *Clarkson*, [ibid. p. 106, &c.] farther saith, '*Jerusalem*
 was far inferior, in greatnesse, to the four cities fore-mentioned;
 [namely, *Rome*, *Alexandria*, *Antioch*, and *Carthage*]; yet may be
 thought considerable, in this discourse; because of the many thou-
 sands converted there, by the apostles. From whence it is con-
 cluded, that they were more than could meet together, in one
 place, for communion. But I have shewed this, before, to be a
 mistake. And that, of those five thousand converted, the twen-
 tieth part cannot in reason be accounted inhabitants of the city. A-
 bout forty years after, this church consisted of no more than *Pella*,
 a small city, could entertain, together with it's own inhabitants.

For

For thither they all retired, as *Eusebius* informs us; [l. 3. c. 5.] being admonished from heaven to leave the city. And, [*Epiphanius*, *de ponder. & mensur.* c. 15.] πάντες οἱ μαθηταί, [all the disciples,] being warned, by an angel, to leave the city, a little before it was destroyed, obeyed; and dwelt in *Pella*, a city of *Decapolis*. And they deserved the title of ἐπιφανείς, (whether *Josephus* intended it for them, or others,) who, he says, after the retreat of *Cestius*, from *Jerusalem*, left the city, as a ship ready to sink. πολλοὶ τῶν ἐπιφανῶν, &c. [de bell. jud. l. c. μ. edit. Havercamp. l. 2. c. 20. § 1. p. 206.] And, from hence, archbishop *Whitgift* concludes the smallness of their numbers. *How few christians*, says he, *were there, at Jerusalem, not long before it was destroyed, being above forty years after Christ? Doeth not Eusebius testify*, [l. 3. c. 5.] *that they were all received into a little town, called Pella? And yet the apostles had spent much time, and labor, in preaching there. But the number of those, who did not profess Christ, in that city, was infinite.*

Not long after the destruction of *Jerusalem*, if we believe *Epiphanius*, [ubi supra, n. 15.] they returned, from *Pella*, to *Jerusalem*; and settled in the ruins of a part of the desolate city; no fit place to entertain multitudes: and, near fifty years after, [they] are found very low and few. For, as the same author tells us, *Adrian*, in his progress through those parts of the empire, coming to *Jerusalem*, finds the whole city laid level with the ground, except a few houses, and a little church. Παρέκειτο ὀλίγων οἰκημάτων, καὶ τῆς τῆς Θεοῦ ἐκκλησίας μικρᾶς ἑσθης. [ibid. c. 14.] And one would judge they could not be very many, whom so small a church could contain, and so few houses lodge.

After *Adrian* had raised the city *Ælia*, out of the ruins of the old *Jerusalem*, the church there was so far from rising with the city, that it fell from what it was before; being, in his time, very much diminished, if not quite ruined, as to its antient constitution. For *Adrian*, provoked by the rebellion of the jews, by severe edicts, excludes them all, not only from *Jerusalem*, but [from] all the territory round about it. As *Aristo Pellæus*, [in *Euseb.* l. 4. c. 6.] And *Sulpitius Severus*, [hist. l. 2.] says, this prohibition reached, not only those, that were jews by religion, but all that were jews, by extract, though professing the christian religion. So that, if the church, then at *Jerusalem*, were either wholly, or for the greatest part, constituted of such jews; by this law, it was either quite dissipated, or greatly diminished. Now,

‘ *Eusebius* tells us, that, from the apostles, to this last devastation of
 ‘ *Palæstine*, by *Adrian*, that church did consist of such *jews*, [*ἐξ Ἑβραίων*
 ‘ *πιστῶν*, l. 4. c. 5.] Which we must understand, either absolutely,
 ‘ so as none else but believing *jews* were members of that church;
 ‘ or else, none but they in comparison, very few of the *gentiles*.
 ‘ In the first sense, by this edict, it would be quite dissolved, as to
 ‘ it’s being a church at *Jerusalem*. In the latter sense, it would be
 ‘ reduced to a small compass, and very few members; namely,
 ‘ those onely of the believing *gentiles*. And, in this sense, I take it;
 ‘ because there was a church here still. But, all of *jewish* extract
 ‘ being excluded, by the emperor’s authority, it was constituted
 ‘ onely of *gentiles*; *cessantibus his qui fuerant ex judæis*. [*Jer. in*
 ‘ *chron.*] So *Eusebius* sais, that that church was made up of *gentiles*.
 ‘ And the reason he gives; because, by *Adrian*’s edict, immediately
 ‘ before-mentioned, the city was emptied of all the *jewish* nation.
 ‘ [*Euseb.* l. 4. c. 6.] So that, upon this constitution of *Adrian*, about
 ‘ the eighteenth, or nineteenth, year, of his reign, as *Eusebius* com-
 ‘ putes it, Anno 135. the church of *Jerusalem* consisted onely of
 ‘ those *gentiles*; which were so few, as they are not thought fit to
 ‘ be brought to account, by him, who gives the best account of the
 ‘ state of the church, in those times.

‘ It is like, their numbers were increased, before *Narcissus* was bi-
 ‘ shop there, in the third age. Yet then, they were not so many,
 ‘ but that the whole number could meet together, with their bishop,
 ‘ at the paschal vigil; as appears, by what we meet with, in *Euse-*
 ‘ *bios*, [l. 6. c. 8.] The people assembled with *Narcissus*, at the great
 ‘ vigil. And, while they were watching, oil failing them for their
 ‘ lights, *τὸ πᾶν πλῆθος*, the whole multitude were greatly troubled.
 ‘ Whereupon *Narcissus* procures them a supply, in an extraordinary
 ‘ way, as it is there reported.

‘ Nay; in *Cyril*’s time, which was in the fourth age. [*Anno* 353.]
 ‘ it seems they were no more than could assemble in one place. For
 ‘ the people, as *Sozomen* relates it, being astonished at an apparition
 ‘ in the air, all leave their houses, their markets, and their work;
 ‘ and men, women, and children, meet in the church. *εἰς τὴν ἐκκλη-*
 ‘ *σίαν ἀπ᾽ ἅλθον*. And there all together, *uno ore*, [with one voice,]
 ‘ join in the praises of Christ. [*Hist.* l. 3. c. 4.]’

The end of the first DISSERTATION.

APPEND.

A P P E N D I X

N U M B. II.

*An ESSAY, concerning St. PAUL's behavior at Athens;
and particularly, whether he worked any miracles there.
Acts xvii. 15, to the end of that chapter.*

S E C T. I.

DR. Wall [in his note on Acts xvii. 33.] says; "There is no mention of any miracle, done, by St. Paul, at Athens. Perhaps [he worked no miracle, there,] for the very same reason, that our savior would shew no sign to the generation of the pharisees."

In this short note, Dr. Wall seems to allude to what Dr. Bentley had said, more at large, in his *sermons at Boyle's lectures, Sermon 6.* towards the beginning.

This, to some, may appear to be a curious subject. But it is not an empty speculation. Dr. Bentley has touched upon it, by the by; but has not exhausted it. And I know not of any other author, that has wrote upon it.

I. "Let us suppose this to be fact, that St. PAUL did not work any miracle at Athens. There might be several good reasons offered for such a conduct."

(1.) Our blessed lord himself, who had the spirit without measure, and could work miracles, when, and where, ever, he thought proper, did not see fit to work miracles, at all times, and in all places.

We have five instances upon record, in the four gospels, of our lord's refusing to work a miracle, even when it was desired. The first instance, is, that recorded, Matt. xii. 38, &c. "Then certain of the scribes and pharisees answered, saying, we would see a sign [or miracle] from you." But Jesus would not gratifie them, in

that request. He knew the hearts of all men; and with what disposition those *scribes* and *pharisees* desired him to work another miracle. It was not from a desire of farther evidence of his divine mission, or that they might be rationally convinced of the truth of his doctrine: but from perversness and obstinacy, a cavilling temper, or a light and wanton curiosity. The miracles, which he had already worked, in great numbers, were either denied, disregarded, or most maliciously ascribed to a confederacy with evil spirits. And all the evidence, arising from them, was set aside, as of no force or validity. Our lord, therefore, very justly refused, at their request, to work any other miracle: and referred to his own resurrection, as the grand, confirming, evidence of his divine mission. A *second* instance, of the same kind, may be found, Matt. xvi. 1, &c. Mark viii. 11, &c. where the same sort of men, the *pharisees*, were joined with some of the opposite sect of the *sadducees*. And they are said to have come, and tempted him, desiring "that he would show them a sign [or miracle] from heaven." *Jesus* had, before that, worked miracles, almost without number, both by sea and by land, in the fields and high-ways, in the synagogues, in the wilderness, in villages and larger towns. But they pretended they still wanted evidence: and desired a sign from heaven; that sign, perhaps, mentioned, Dan. vii. 13, 14. of the [*messiah*, or] son of man's coming in the clouds of heaven, to take upon him universal dominion. But the time was not yet come, for his taking possession of all power, both in heaven and upon earth. And our lord, in his answer, intimated that they had evidence enough, and were sufficiently capable of judging, if they had not been perverse, and determined not to submit, and become his disciples. There is a *third* instance of our savior's refusing to gratify the perverse and cavilling *jews*, who, again, wanted to see a sign from heaven. Luke xi. 16; 29, &c. But, as the case was pretty much the same with the former; our lord's answer was nearly the same, also. — A *fourth* instance is our lord's refusing to gratify the *Nazarenes*. [Matt. xiii. 54, &c. Mark vi. 1, &c.] But the temper of the *Nazarenes* will fairly account for that. *Jesus* had been educated at *Nazareth*, from about two years old to thirty. After he was baptized, and filled with the holy spirit, he began to preach, and to work miracles; for that purpose, going about, throughout all *Galilee*, *Judæa*, *Jerusalem*, and even to some parts of *Samaria*. By such methods, he acquired the reputation of an extraordinary prophet. After that, he returned to *Nazareth*, where he had been educated. And going (according to cus-

custom) into the synagogue, on the sabbath-day, he stood up, to read the scriptures; (which any jew might do, at the request, or by the permission, of the rulers of the synagogue;) and, having read a passage, in the prophecies of *Isaiab*, he intimated to them, that that was a prædiction concerning himself; and he went on to discourse, in that admirable manner, that the eyes of the whole congregation were intensely fixed upon him. And they all bore witness to the gracious words, which proceeded out of his mouth. But, though they applauded his doctrine and eloquence, yet they rejected him, for that very reason, which should have led them to have received him; *namely*, because they had known him from a child, were acquainted with his relations and friends, and were sure that he had had no learned education. *Jesus* knew them thoroughly, and spoke to their thoughts, when he said, "You will, I know, be apt to apply
 " to me this proverb, *Physician, heal thyself*; that is, *work as many*
 " *and as great miracles, among us, your own townsmen and neighbors*;
 " *as you have done, in other towns and villages*. But I know your
 " perversness; and that you will not then acknowledge my divine
 " mission, nor receive my doctrine. As, therefore, there were many
 " poor widows, in *Israel*, in the days of *Elijah*. And that prophet
 " was sent to relieve onely one of them, during a long and grievous
 " famine. And, as, in the times of *Elisba*, there were many le-
 " prous persons, in *Israel*; and yet he was not allowed to cure any
 " of them by miracle, though God enabled him, miraculously, to
 " cure *Naaman* the Syrian. So, though I have worked miracles, in
 " other places, where I had a prospect of doing good; yet, as I
 " know there is no such prospect among you, I do not think it
 " proper to comply with your request." Upon this, the people of *Nazareth* presently discovered that *Jesus* knew their hearts. For, when they had heard these things, they were filled with wrath. And the whole congregation unanimously rose up, at once; seized upon *Jesus*: and, in a violent manner, hurried him out of the synagogue, with a design to throw him down the præcipice of that hill, on which their town stood. And they would certainly, in that manner, have put him to death; if *Jesus* had not, suddenly, rendered himself invisible: and so passed through the midst of them, without being discerned. And thus, by working that one miracle, he, for the present, escaped out of their hands. [See *Luke* iv. 16, &c.] From that time, *Jesus* moved his stated habitation. And, leaving *Nazareth*, he settled, not many miles from them, at the town of *Capernaum*; where he met with a much better reception.
 There,

There, and in all the neighboring towns and villages, he continued to preach, and work miracles. Whereby the inhabitants of *Nazareth* had frequent opportunities of hearing of his fame; or of attending upon his discourses, and beholding his miracles, if they had pleased: — though he did not now reside among them, nor as yet return to them. It is reckoned to have been above a year, since he had been at *Nazareth*, and they had attempted his life. So long a time did he graciously afford them, to cool and repent; to lay aside their anger and criminal præjudices. And, if they had had a sincere love of truth, he now afforded them another opportunity for the reception of it. For he returned to *Nazareth*; and, going into the synagogue, on the sabbath-day, he again began to teach them the doctrine of life and salvation. But they, immediately, discovered the same narrow, envious, and præjudiced spirit; the same hardness of heart, and perverse turn of mind, as before. For, though they were astonished at his learning and wisdom: yet, as they had known *Joseph*, the carpenter, his reputed father; and still knew his other relations, who were poor people in that town; they could not be persuaded to attend to his doctrine; neither did they regard the evidence of his divine mission, which arose from the miracles, worked by him, in all the neighboring towns and villages. Upon which, *Jesus* declared again, as he had done before, “that a prophet is, no where, so little esteemed, as among his own countrymen and old acquaintance.” And, then, the evangelist adds, that *he did not do many mighty works, there; because of their unbelief*. Which is thus expressed, Mark vi. 5, 6. *namely*, “that there *he could do* no mighty works; save that he laid his hands upon a few sick folks, and “healed them.” The word [*cannot*] is often used for [*will not*,] both in sacred and profane writers. And St. Mark most evidently means, that our lord *could not*, consistently with his wisdom and goodness; or he did not *choose* it; because he knew, it could answer no good end. For, it is plain, St. Mark thought that *Jesus* did not want *power*: in as much as he has mentioned his working some few miracles there, at this very time.

The *fifth* and last instance of this kind, is recorded, Luke xxiii. 8, &c. For our lord would not gratifie *Herod Antipas*, who wanted to see him work a miracle. And whoever considers the character of that governor, as given briefly in the new testament, and more at large by *Josephus*, will not be at a loss to account for our savior’s conduct towards him. He had married the daughter of *Aretas*, king of *Arabia petræa*; and lived with her, a considerable time. Then
he

he married *Herodias*, his brother *Philip's* wife, whilest his brother was still alive. *John the baptist*, whom the *jews* in general looked upon, as a prophet, reprov'd him freely, for his adultery, and incest, and other flagrant crimes. Which touch'd his conscience, but did not reform him. *Herodias* was exasperated, and studied revenge. And, by her, was *Herod* prevail'd upon, to throw *John the baptist* into prison, and afterwards to cut off his head. Some messengers, also, had come, once, to *Jesus*; to order him to depart out of *Herod's* dominions, and threaten him with death, if he did not. [*Luke* xiii. 31, &c.] In answer to which, our lord sent this message, "Go, tell that fox, [that crafty and cruel man,] Behold, I cast out demons, and perform miraculous cures, to-day and to-morrow. And, the third day, I shall be perfected; [or have perfectly finished my present work, within the dominions of *Herod*.] But, it is not in his power to put me to death. For I am to die a violent death, at *Jerusalem*; whither the power and dominion of *Herod* does not extend." When, therefore, after all this, *Pontius Pilate* sent *Jesus* to *Herod*, and *Herod* wanted to see some miracle done by him; it is no wonder that our lord would not work any miracle, for such a man, and upon such an occasion. *Jesus* thoroughly knew the man, and his character. He knew that he had no inclination to become his disciple; nor would *Herod* regard any miracle, as an evidence of his divine mission. — And *Herod* and his soldiers, presently, manifested that *Jesus* had not judg'd amiss. For they insolently mocked and derided him, and treated him with great indignity and contempt.

OUR BLESSED LORD never refus'd the working of a miracle, at the request of those, who came to him, either for the sake of conviction, or for relief for themselves or their friends. But he, who could work miracles, whenever he pleas'd, constantly refus'd to exert that divine power, when there was no prospect of proving his mission, and spreading his doctrine.

(2.) Suppose *St. Paul* did work no miracle, at *Athens*, it ought carefully to be observ'd, "that the apostles could not work miracles, when, and where, ever they pleas'd."

If *St. Paul* could have miraculously cur'd him, he would scarcely have left *Trophimus* sick at *Miletus*; [as we find he did, 2 *Tim.* iv. 20.] nor suffer'd *Epaphroditus* to be sick, nigh unto death. [*Philip.* ii. 27.] And, instead of advis'ing *Timothy* to drink water no longer; but to make use of a little wine, because of his sickly constitution; *St. PAUL* would, most probably, have mended *Timothy's* constitution;

stitution; and miraculously changed it into that of a robust and healthy man. If the apostles could have worked miracles at pleasure, they would not, perhaps, have endured such cruel treatment, as they met with; but would have cured themselves, immediately, of their wounds and bruises; or rendered themselves invulnerable, or incapable of being hurt; or have struck their adversaries dead, or otherwise disabled them. But then we should have wanted their great examples of patience and fortitude, and the strong proofs of their integrity; which led them to face all danger, to suffer much, and even to undergo a violent death; rather than betray a good conscience, or the christian faith.

The divine wisdom, by an impulse of the spirit, directed the apostles, when and where they were to attempt the working of a miracle. And then the divine power always produced the effect. If, therefore, St. PAUL did work no miracle, at *Athens*, the divine wisdom saw fit otherwise. And what has any body to object to that? There can be no imputation upon the apostle, on that account. Neither does it render his working miracles elsewhere, in the least, suspicious or doubtful. His conduct was reasonable. And the miraculous power, which was granted him, was under the direction of divine wisdom; which was perfectly right, and as it should be.

The apostles, by the laying on of their hands, conveyed spiritual gifts and miraculous powers to their converts; but not what gifts and powers they pleased. No! *The spirit* divided unto every man, severally, as he saw proper. *The apostles* might have been partial to some of their relations or friends; and could not have known what would have conduced most to the general good of the church, or of mankind. But *the spirit* knew exactly what gifts or powers were proper for every man, and what would be most for the general good. And the spirit could have no bias to partiality, nor be guilty of any mistake.

(3.) If an enemy to divine revelation should object, and say, "*The apostle* was afraid to attempt the working of a miracle, before persons of such a fisting, inquisitive temper, and acute genius, as the *Athenians*, for fear of being found out; and haveing the delusion exposed. And, therefore, he very prudently declined such an attempt, at *Athens*. But, among more barbarous and stupid people, he is represented as working miracles; because they could more easily be imposed upon, by artifice and delusions."

What has been said might furnish us with a satisfactorie answer to such an objection. The miracles, ascribed to the *apostles*, were no frauds

frauds nor delusions. But the divine wisdom did not see fit to gratify captious and obstinate persons; nor indulge such as wanted to see miracles, out of a light and wanton curiosity. Where their divine mission could be confirmed, and the doctrine spread, there miracles were worked; but not otherwise. Now, it is well known that the *Athenians* were a vane and conceited, a light and trifling, set of people. This was their general character^c. And, in the xviiith chapter of the *Acts* of the apostles, it is the very picture of them. When the apostle reasoned, in the most sober and just manner, some of them laughed at him. Others said, "What would this babler say?" And, when he had proceeded, as far as their vanity and perverseness would allow him, others said, with a remarkable carelessness and indifference of mind, "We will hear thee, upon this point, at some other time." But we do not find that they made any farther inquiry after him, or his doctrine. They vainly phrased that they had ingrossed all the valuable knowledge in the world; and that all other people were barbarous and ignorant. The gospel-doctrine might be true, or false. But they looked upon it as an empty speculation, which it was not worth their while to examine. Among such a people, it is no wonder, if the divine wisdom did not see fit to effect any miracle. It would have been *casting pearls before swine*; exerting an extraordinary power to convince such as did not want to be convinced.

S E C T. II.

Thus far I have argued, upon a supposition that St. PAUL did work no miracles at *Athens*. But, from St. *Luke's* silence, in the *Acts of the apostles*, it does not follow that St. PAUL worked no miracles there. For, *Acts* xvi. 6. there is no account of St. PAUL's preaching, or working miracles, as he passed through *Galatia*, at this time. But, from *Acts* xviii. 23. it appears that christianity was planted among the *Galatians*, in that first journey, mentioned *Acts* xvi. 6. For, when St. PAUL and his companions came, a second time, into that country, *they confirmed the churches*; or strengthened and established such as were already christians. And, though there is no account, in either of these two places, of miracles being
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^c See what *Gregorie Nazianzene* has said, concerning the whimsical, light, and pragmatical, manners of the *Athenian* people; but, more especially, of the young students, or academicians; and of the professors, or sophists, there. [*Vid. Gregor. Nazianzen, orat. 20. p. 327, 328.*]

wrought in *Galatia*; yet, from Gal. iii. 2; 5. it is evident, St. PAUL had wrought miracles among them, and conferred upon them spiritual gifts and miraculous powers. Again; *Acts* xvii. 1, &c. St. LUKE has taken no notice of St. PAUL's working any miracles at *Thessalonica*. And yet, [1 *Thess.* i. 5.] St. PAUL plainly intimates that he had worked miracles there. In the history of St. PAUL's planting the gospel, at *Corinth*, [*Acts* xviii. 1, &c.] there is no intimation of his working any miracle, nor of his conferring the holy spirit, upon any of the christians, there. Whereas; whoever carefully reads *the two epistles to the Corinthians*, will find, that that church abounded with spiritual gifts and miraculous powers, which St. PAUL had conferred upon them. [See particularly 1 Cor. xii. xiii. and xivth chapters.] From these observations, it may appear, that St. PAUL might work one, or more, miracles, at *Athens*; and yet St. Luke take no notice of it, in *the Acts of the apostles*. The case was this; the sacred writers wrote books for the use of mankind in general. And, therefore, they studied brevity; and mentioned no miracles, but what were either remarkable in themselves, in their circumstances, or in their consequences. Accordingly, in the four gospels, there is a particular account of such remarkable miracles. But, as to other miracles, it is said onely, in general terms, that JESUS worked great numbers of miracles; that whole countries brought in their sick and diseased, from the distance of many miles, on every side; and he miraculously cured them all. Where the miracles were of the same kind with those worked frequently, and attended with no remarkable circumstances, nor consequences, there they are mentioned onely in general, or passed over in silence. Just so it is again, in *the acts of the apostles*; as any one will discern, who reads that history with attention, and compares one part of it with another; and the whole with the several apostolic epistles. It will not, therefore, be granted, unto any one that makes this objection, "that St. PAUL did not work any miracle at *Athens*; — merely, because St. Luke hath not mentioned that fact."

There are two things, which very much induce me to think that St. PAUL did work some miracles at *Athens*. (1.) It was his usual custom, by the laying on of his hands, to impart some spiritual gifts, or miraculous powers, to his converts, wherever he came. And St. Luke has told us, *Acts* xvii. 34. that he made some few converts there. Now, imparting such gifts and powers was itself a very great miracle.

But it may be argued farther, that, in order to convert those few persons, it was necessary that St. PAUL should have given them

them some satisfactory proofs of his apostolic mission; which he could hardly have done, without working some miracles. They might, indeed, have heard of his working miracles elsewhere. But that was not such full and satisfactory evidence, as the beholding a miracle with their own eyes. A favor, which, in the days of the apostles might be expected!

(2.) We learn, from the *fathers*, that there was a christian church, at *Athens*, for some ages after. And *Origen*, in his *book against Celsus*, [book 3. p. 128, 129. of *Spencer's edition*, in 4to.] compares the christians with the heathens of that city; and shows how much the former excelled the latter, in piety and virtue. *Quadratus*, also, promoted christianity, at *Athens*; being constituted bishop of the christian church there, after the martyrdom of *Publius*, their former bishop^d.

Now, from these things, it may plainly appear that St. PAUL had done more towards planting christianity, and causing it to take root, at *Athens*, than is mentioned, in the brief history of what he said and did there, *Acts* xvii. 15, &c.

S E C T. III.

It may not be improper to make some observations upon what has been said.

1. How much does a vane, conceited, temper of mind cut off all improvements in knowledge and virtue? *Lord Shaftesbury* [in his *characteristics*, vol. i. p. 30.] says, "I believe our great and learned apostle found less advantage, from the easie treatment of his *Athenian* antagonists, than from the most surly and curst spirit of the most persecuting, *jewish* cities." In not persecuting the apostle, the *Athenians*, certainly, acted right. But, it cannot be to their honor, that they were so *easie*, as to be indifferent to such important truths, as the gospel contains. If, in other cities, upon their bearing persecution with patience and a remarkable fortitude, the apostles and their assistants were more attended to; there was nothing wonderful, nor unreasonable, in that. But, if they had met with no persecution, any where, such is the nature of the gospel-doctrine, and such evidence attended their divine mission, that, among persons of

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inquire-

^d For an account of *Quadratus*, see *Eusebius* his ecclesiastical history, book 4. chap. 23. at the beginning. Dr. *Lardner's* credibility of the gospel history, part 2d. chap. 28. near the beginning.

inquireing and well-disposed minds, christianity would, neverthelesse, have made it's way in the world.

The Athenians were, indeed, continually inquireing after something new and strange. Some new notions, some philosophical speculations, pleased them for a while. But these gave way to some other; and so on. Their philosophy had little, or no, influence upon their morals, or upon common life. How few of them inquired after truth, with a view to retain it, and to improve in manly virtue and substantial piety? They despised men of other nations; especially such as were not professed philosophers. Some of the *Athenians* cried out, "What would this babler say?" Why! if they had not been so vane and præjudiced, they might have heard him deliver truths of the last importance; sufficient to check their pride and insolence, and to lead them to knowlege of a much superior kind, to any, which they had among them. But, being indifferent to all that he had to offer; so *easy* and indolent, as not to care whether his doctrine was true or false; they paid little regard to that divine messenger. They had determined before-hand, and phansied that he could add nothing to their knowlege. Such an arrogant people might be expected to treat the apostle with contempt and indifference, and even to slight the great doctrine of salvation and eternal life.

Men of high rank and great estates are apt to hear their inferiors with an air of superiority. Men of a learned education are apt to slight even men of genius, who have not had their advantages. Whereas; the high-borne and the rich are not always the most knowing. And a liberal education does not always render men more valuable to society, than persons of great sagacity, whose education has been lesse advantageous or liberal.

In the education of youth, peculiar care should be taken to check this temper of conceit and vanity. And a fairnesse and candor of mind, a love of truth and opennesse to conviction, should be often and earnestly, recommended, as necessary to improvement in useful knowlege and solid virtue. They should be taught, that a good genius, in the poorest person, deserves regard; that learning also, when joined with good sense and virtue, is an unspeakable blessing; that a wise man will learn, all he can, from young or old, rich or poor, friend or enemy; from his own country-men, or from foreigners; from one of his own, or of a different, party. But, by pride, men contract a certain narrownesse of mind. And a cavilling youth seldom proves a wise man. A carelesnesse and indifference about

bout truth and falshood, good and evil, prevents men's makeing a progresse in useful knowlege and true goodnesse. He, who loves truth, and imbraces it, wherever he finds it, walks with his eyes open. But the vane and conceited walk with their eyes shut, and fall into destruction. It is really a very unhappy thing, when men, from a love of this world, or a sort of philosophical pride, grow thus conceited; and become cold and indifferent about virtue and religion, good and evil. And I wish I could say, that this was not, in some degree, the prævailing turn of our age and nation.

(2.) It is easie to observe with what decency and propriety St. PAUL behaved at *Athens*; as he did, every where else.

From their haveing an altar inscribed, *To the unknown God*, he took occasion to preach, among them, *the true GOD*, whose nature and perfections were, in a great measure, *unknown*, at *Athens*. From the works of creation and providence, he proved the being, and pointed out the perfections, of the one true GOD, who made heaven and earth; to which none of their *idol-gods* could lay any claim. He did not argue with the *Athenians*, from *the law of Moses*, nor from *the jewish prophets*, with which they were not acquainted; but from the visible works of creation and providence. And, after he had proved the being, and pointed out the perfections, of the one true GOD, he was slideing into the article, which is fundamental to christianity; *namely*, "that *Jesus* is constituted lord and judge of all." And *that* he was going to prove, from the miracles of *Jesus*; and particularly from his riseing again from the dead. But the conceited audience would hear no more. Upon the very mention of the resurrection from the dead, some of them laughed. Others, with a carelesse air, said, "Some time or other, they would hear him again, upon that subject." But there is no intimation of their doing so; nor of their inquireing, any farther, after him, or his doctrine. And the *apostle*, observeing the spirit of the people, did not make a long stay there. He knew, it would be to little purpose. And, therefore, he went to other places, where there was a prospect of doing more good.

(3.) It is the plainest indication of the great modesty of the sacred writers; that instead of inlargeing, or takeing all occasions to expatiate, upon the miracles, which were actually worked, they have contented themselves with giveing a particular account of some few. Others they have mentioned, onely in general terms. And others, again, they have, with design, passed over, in profound silence.

And

And have given no intimation, in their history, that they were worked at all.

(4, *Lastly*,) With what admirable propriety is the sacred history committed to writing?

Books, that are short, are soon read. And, thereby, adapted to the circumstances of the bulk of mankind. They, that labor for their bread; or that are engaged in business, have not time to read large books. Accordingly; the books of scripture, which were designed for general use, are short and concise.

If St. PAUL did work any miracles, at *Athens*, (as I am inclined to think he did) St. *Luke* did not think fit to mention it. Because he had taken particular notice of his working miracles elsewhere. And, if any miracles were worked at *Athens*, they were of the same nature, with those done in other places. And, consequently, could afford no new observations; especially as they were not attended with any remarkable circumstances, or effects. They, therefore, were, with great propriety, passed over in silence. And the general good consulted, by such conciseness.

These proprieties, in the behavior of the apostle, and in the manner of writing the sacred history, are here mentioned, with a view to excite in men a greater love to the scriptures, to cause them to read them more frequently, and with greater delight; to strengthen the faith of christians, and promote their holiness; and thereby prepare them, more and more, for the mercy of our lord Jesus Christ, unto everlasting life. Amen!

The end of the ESSAY.

APPEN-

A P P E N D I X

N U M B. III.

A DISSERTATION on St. Paul's reproveing St. Pëter, for his behavior at Antioch. With a view, more particularly, to rectifie the mistakes of Dr. Conyers Middleton, in his cursory reflections on this subject.

THE history of the behavior of St. Peter, at *Antioch*, and of St. Paul's reproveing him for it, is recorded, by St. Paul himself, Gal. ii. 11, &c. and in no other part of the new testament.

St. Paul's words are, *But, when Peter came to Antioch, I withstood him to the face: because he was to be blamed. For, before that certain men came, from James, he did eat with the gentiles. But, when they were come, he withdrew, and separated himself; fearing them, who were of the circumcision. And the other jews dissembled, likewise, with him: insomuch that Barnabas, also, was carried away with their dissimulation. But, when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, "If thou, being a jew, livest after the manner of the gentiles, and "not as do the jews; why compellest thou the gentiles to live as do the "jews? &c."*

S E C T. I.

For about seven or eight years after our lord's ascension, the gospel was preached to none, but unto the *jews* onely. Even St. Peter was so much averse to the preaching it, to any *gentile*; that he was, with difficulty, prævailed upon, to undertake it, by the vision of the sheet, let down from heaven, in which there appeared all sorts of creatures, clean or unclean, according to the law of *Moses*. And a voice, from heaven, came, along with the vision, saying unto him, "Rise, Pe-
ter,

ter, kill and eat, of any of these creatures, without any difference, or distinction." [Acts x. 1, &c.] *Cornelius*, also, at *Cæsarea*, had the vision of an angel, who directed him to send for *St. Peter*, who was then at *Joppa*. Moreover; *St. Peter*, himself, had an expresse order, from the spirit, to go along with the messengers of *Cornelius*. And, when he was come to *Cæsarea*, and into the house of *Cornelius*; and began to preach the gospel to him, and to his friends, who were uncircumcised *gentiles*; the holy spirit fell down, from heaven, upon those devout *gentiles*; so that they immediately spoke a variety of languages, and magnified GOD. All these things convinced *St. Peter* that they had a right to christian baptism, as well as the *jewish* converts. And he, accordingly, ordered that they should be baptized, with water, in the name of the lord *Jesus*, in whom they now believed. — But, when he went up, from *Cæsarea*, to *Jerusalem*, the zealous *jewish* christians, there, chid him severely, for what he had done. And *St. Peter*, to clear himself, related the evidences, which he had had, of it's being the will of GOD, that he should do what he had done; namely, the vision of the sheet, to him; the vision of an angel, to *Cornelius*; the order of the spirit, to go along with the messengers of *Cornelius*; and the effusion of the spirit upon *Cornelius* and his friends. — These things put them to silence, for the present. But this controversie broke out again, afterwards, with more violence. And occasioned many and warm contentions, among the *christians* of that age.

The persecution, which arose, against the christians, about the time of *St. Stephen's* martyrdom, caused them to leave *Jerusalem*, and flee to distant places. Some of them went to *Phœnicia*; others, to the island *Cyprus*; and others, to *Antioch* in *Syria*. But they preached the gospel, to none, but unto the *jews*. However; when *St. Peter* had opened the door of faith unto the *gentiles*, some of the dispersed christians followed his example, and preached the gospel to the devout *gentiles*; particularly, at *Antioch*, in *Syria*; and made a great number of converts among them. But *Paul* and *Barnabas* went thither; and much increased their number. [Acts xi. 1, &c.]

Some years after this, some of the zealous *jewish* christians went down, from *Judæa*, to *Antioch*; and taught the *gentile* converts, there; "that, unlesse they would be circumcised, and observe the "law of *Moses*, [as well as the gospel of *Christ*,] they could not be "saved." That occasioned the apostolic decree; of which we have said

said so much, in the first and second volumes of this history; especially upon Acts xv. 1, &c.

According to the best chronologers, it was soon after the apostolic decree was agreed upon, by the *apostles*, *elders*, and *brethren*, that *Peter* went down, from *Jerusalem*, to *Antioch*. And this is confirmed, by his meeting with the two apostles of the *gentiles*, there. For, soon after this, they parted company, and went on separate peregrinations. [Acts xv. 35, &c.] Perhaps, the leading apostle of the circumcision had a mind to go, and see, with his own eyes, how matters went, in that considerable church of *gentile* christians, lately planted at *Antioch*. But his behavior, there, was not such as the great apostle of the *gentiles* could approve. For, tho' there had, lately, been a sharp contention, between the *jewish* and *gentile* converts. And the question had been determined, in favor of the *gentile* christians, who were to be acknowledged as *brethren*, without any farther regard, than formerly, to *jewish* customs, or to the law of *Moses*. And St. *Peter* himself had had a great hand, in bringing about that determination: yet, for all that, his behavior, at *Antioch*, in some measure, tended to betray the liberty of the *gentile* christians; and appeared, as if it had been his opinion, that they were not taken into full communion with the *jewish* converts. For, before that some zealous *jewish* christians came, from *James*, (the only apostle, then, at *Jerusalem*,) St. *Peter* did eat, and freely converse, with the *gentile* christians, as persons taken into full communion with the *jewish* converts; and set upon a level with them, in the christian church. But, when those zealots were come, he acted, as if he had been ashamed of what he had done, or as desirous to concele it. For he withdrew, from such familiar society with the *gentile* christians; and kept at a distance from them; as if they had been still *unclean*; and unfit for the familiar and free conversation of such as had been *jews*. And, by his great example, many others of the lesse bigotted *jewish* christians dissembled, likewise. In so much that even *Barnabas*, also, one of the apostles of the *gentiles*, was carried away with the dissimulation: very probably, through that easiness of temper, which was natural to him. St. *Peter* remembered how sharply the *jewish* christians, at *Jerusalem*, had reprimanded him, for going, and eating with *Cornelius*, and his friends, at *Cæsarea*, when he first preached to uncircumcised *gentiles*.

He might, therefore, perhaps, take this method, in order to prevent such another censure. Nay; St. *Paul* assureth us, that St. *Peter* did it, because he was afraid of the *jewish* christians. But the great

apostle of the gentiles, who was no way inferior to St. Peter, nor one whit behind the chief of the apostles, when he saw that he walked not uprightly, nor according to the truth and sincerity of the gospel; but, in effect, betrayed the liberty of the gentile converts, he withstood St. Peter to his face, and publicly reprov'd him. For he was really blame-worthy. St. Paul was afraid lest the behavior of St. Peter should renew the dispute, which had, lately, been so amicably determined, at Jerusalem. And, therefore, he, before them all, reprov'd St. Peter, in the following manner; "If you, said he, who are a *jewish* convert, yourself, take the liberty, sometimes, to live after the manner of the *gentiles*; and freely eat, and familiarly converse, with them; laying aside those rules and customs, which the *jews* generally observe; why do not you always do so, among them? Why do you tempt the *gentile* converts to conform to *jewish* customs, as necessary to full communion with *jewish* christians? This will, very probably, be the unhappy consequence of your withdrawing yourself, publicly, from the *gentile* converts, as *unclean*, or unfit for your familiar conversation. We, who are *jews* by birth, as well as *religion*; and not of the race of the *gentiles*, whom our nation has hitherto reckoned so wicked and polluted:—We, I say, of the holy seed of the *jews*, have found that a man, subject to the law of Moses, cannot be justified, but by the method proposed in the gospel. And, therefore, we have embraced *christianity*; that we might be justified by faith in CHRIST; and not by the deeds of the law of Moses. For, by the deeds of that law, no flesh shall be justified. But, if, after we have sought justification by the gospel-method, we must have recourse to the law again, we are still but where we were, without the gospel; that is, sinners, under condemnation. Is the gospel-method, then, insufficient to justify and save us? Or is JESUS CHRIST the minister of sin, to condemn men, as the law did? God forbid! And yet this must, certainly, be the case. If I, who have quitted the law of Moses, to put myself under the gospel, should, again, put myself under the law, I make myself a transgressor. I reassume the guilt of all my former transgressions; from which, by that law, I cannot be justified. And, when you build again the wall of partition, to hedge in the *jews*, and keep out the *gentiles*; which wall you yourself first broke down; do not you destroy your own works? Do not you represent these *gentiles*, as still polluted and unclean? Even though GOD has shown you, a little while ago, not to account any man polluted, or un-

“ fit for your society and conversation? By the tenor of the *law of*
 “ *Moses* itself, I, by imbraceing *christianity*, am discharged from
 “ *that law*, that I might be appropriated unto GOD; and live ac-
 “ ceptably unto him, in his spiritual kingdom, which he hath now
 “ set up, under *his son*. I, as a member of CHRIST's body, am
 “ crucified with him. But, though I am, thereby, dead to the
 “ law, I neverthelesse live. Yet not I, but Christ liveth in me.
 “ *That is*, the life, which I now live in the flesh, is upon no other
 “ principle, nor according to any other *law*, but that of *faith* in *the*
 “ *son of GOD*, who loved me, and gave himself for me. In so do-
 “ ing, I avoid frustrateing the favor, which GOD has manifested in
 “ the *gospel*. For, if justification, or acceptance with GOD, come
 “ by *the law of Moses*; then CHRIST is dead, and the *gospel* reveled,
 “ in vane.”

This was St. *Paul's* reproof of St. *Peter's* cowardly behavior; which well deserved a reproof. And, to the honor of St. *Peter*, let it be observed, that it does not appear, but that he humbly acquiesced, and did not resent that honest freedom of St. *Paul*, but took it kindly. This may be gathered from 2 Pet. iii. 15. where he styles St. PAUL, *his beloved brother*; recommends his epistles; and intimates that there was a perfect harmony, and good understanding, between them. — Now, what is there, in all this, so very strange and unreasonable?

However; a great clamor has been raised, from this remarkable passage, against the character of these two apostles. And Dr. *Conyers Middleton* has not lessened the clamor, nor abated the difficulties, in his *cursorious reflections*, &c. Perhaps, some readers may imagine that he has done a great deal towards increasening both.

S E C T- II.

Dr. *Middleton* observes, that, from the earliest ages of the church, this story has been a constant topic of raillery “ to the sceptics and
 “ unbelievers. *Porphry*, the old enemy of our religion, has taken
 “ occasion from it, to charge *Paul*, with assumeing falsely, to him-
 “ self, the merit of facts, which never really happened, in order to
 “ extoll his own character, and depresse *Peter's*, out of envy to
 “ his more eminent virtues. Or, allowing the fact to be true, to
 “ accuse *Paul*, of insolence and rashness, in reproveing his superior,
 “ for a compliance, of which he himself was notoriously guilty. Or,
 “ lastly, to impute to both these great apostles, a levity, incon-
 “ stancy,

“fancy, and weaknesse of mind; which betrayed them into a conduct, unworthy of their sacred character.”

Upon this, I would make the following remarks, (1.) That one does not wonder that an apostate from christianity, and one of such effrontery, and cankered malice against the gospel, should give St. PAUL the lye: and charge him “with assumeing, to himself, the merit of facts, which never really happened.” But St. PAUL was not given to tell lyes; though *Porphyry* has been branded, as taking great liberties of that kind. And, as to the very instance, now before us; how did *Porphyry* know, that those facts did never really happen. He was not borne, ’till about the year of Christ 232. And, therefore, came into the world too late, for having any personal knowlege of the affair. If he had had any counter-history, he would not have failed to have published it. In short, he knew nothing of the matter, but what he learned, from St. PAUL’s epistle to the *Galatians*. And, besides the argument from St. PAUL’s general character, as a person of known integrity, and the most strict veracity; it is not probable, that St. PAUL would falsifie, in such a particular, in an epistle, that was to be spread among the churches; and, which was likely enough, sometime or other, to come into the hands of St. PETER. Nay; we may learn, from 2 *Pet.* iii. 15, 16. that St. *Peter* had read all St. *Paul*’s epistles; and, consequently, that to the *Galatians*, among the rest. And yet, instead of contradicting this fact, he stiled him *his beloved brother PAUL*: and recommended his epistles to the churches.

(2.) *Porphyry* could acknowlege the more eminent virtues of St. PETER, in order to deprese the character of St. PAUL. But he could have talked of the more eminent virtues of St. PAUL, if he had had a mind to have depressed the character of St. PETER. Or he could, with as grave a face, and as good a conscience, have denied that either of them had any eminent virtues, or any virtues, at all. And “have allowed this fact, in order to accuse St. PAUL with insolence and rashnesse, in reproveing his superior, for a compliance, of which he himself was notoriously guilty. Or have imputed unto both

* Locum dari *Porphyrio* blasphemandi, si aut *Petrum* errasse, aut *Paulum* procaciter apostolorum principem confutasse credatur. [*Hieronom. comment. in epist. ad Galat. c. 2.*]

Ut blasphemantis *Porphyrii* impudentiam coerceret, qui *Paulum* & *Petrum* puerili dicit inter se pugnasse certamine; immo, exarsisse *Paulum* in invidiam virtutum *Petri*; & ea scripsisse jactanter, quæ vel non fecerit; vel, si fecerit, procaciter fecerit, id in alio reprehendens, quod ipse commiserit. [*Hieronom.*]

“ both these great *apostles*, a levity, inconstancy, and weaknesse of
“ mind; which betrayed them into a conduct, unworthy of their
“ sacred character:” though *Porphyry* would have laughed at any
one, who should have believed that there was any thing *sacred* in
the character of either of them. In short; he could have granted
facts to be true, or asserted them to be false; forged history out of his
own brains; or denied the truth of the most authentic history; just
as would have conduced most to cast aspersions upon the apostles, or
upon the gospel of our blessed lord.

(3.) St. PAUL was not, himself, guilty of the same compliance;
as I shall have occasion to show hereafter.

Dr. *Middleton*, who had not the highest veneration for the *fathers*,
has given us the interpretation of some of the most eminent of them;
and says, These objections [of *Porphyry's*] were thought so dishono-
rable to *christianity*, by some of the antient *fathers*, that many nice
and subtle interpretations were invented, to evade the force of them.
One of the first, which was applied to this purpose, in those pri-
mitive ages, was the supposition of another person, of the name of
Cephas, besides the apostle; one of the seventy disciples, eminent for
his zeale and piety; with whom PAUL had this dispute. This is
mentioned, by *Eusebius*, on the authority of *Clemens of Alexandria*^b.
And it is observed, by the critics, that, though we now find the
name of PETER, in all our present copies of this text; yet many
of them, in the first ages, had *Cephas*, in the place of it. For no-
thing could possibly, give birth to the hypothesis above-mentioned,
of a different person from the apostle, but the name of *Cephas*, in that
place. Which was inserted, probably, for that very reason, of si-
lencing the cavils of adversaries^c.

But

^b *Euseb. hist. eccles. l. i. c. 12.*

^c *Vid. Mill. in loc.*

It is not certain that *Cephas* was inserted, in this place, in some antient copies,
by design or contrivance; but merely as accidental, or a matter of indifference. For
Cephas was his name, in *syriac*, or *syro-chaldaic*, as *Peter* was his name in *greek*.
Both these words signifying a *stone*, or *rock*. Accordingly; the apostle PETER is
called *Cephas*, John i. 43. 1 Cor. i. 12. and iii. 22. and ix. 5. and xv. 5. as well as
in this chapter: *namely*, Galat. ii. 9. And I know of no body, that doubts of the
words being used, for St. *Peter*, in the places now alleged. A person, disposed to
make evasions, when he is pressed with a difficulty, might as easily have said
that, allowing the present reading to be genuine, another *Peter* was intended, in
this place, and not the apostle; as imagining the apostle *Peter* would not be guilty
of such an unworthy conduct.—But the one solution, or the other, would be intirely
groundlesse. For the judaizers, in the churches of *Galatia*, as well as elsewhere,
would gladly have set up the authority of the leading apostles of the circumcision,
partially

But the supposition of another *Cephas*, distinct from the apostle, of whom there was no mention in the gospel, nor any authentic account in history, was an argument too precarious to satisfy men of judgement. For which reason, we find it disclaimed by some of the primitive *fathers*. “We know no other *Cephas*, says *Jerome*, “but him, who, in the gospel and the epistles, is sometimes called “*Cephas*, and sometimes *Peter*. Both which names, the one *greek*, “the other *hebrew*, or *syriac*, are of the same import. And, if, “on the account of *Porphyry*’s blasphemy, and lest *PETER* should “be

particularly of *James*, *Peter*, and *John*, against the authority of *St. PAUL*. And *St. PAUL* is, in this very chapter, showing that there was no foundation for that insinuation.

The antient *greek* copies, and the *greek* fathers, in general, read verse the fifth, *To whom we gave place*, by subjection, no not for an hour. The old *latin* text, and the *latin* fathers, read, without the negative particle; *To whom we gave way*, by yielding to them, for a season. This alteration is thought to have been made designedly, for two reasons. (1.) They might, perhaps, reckon this last reading more futeable to the place, and connection; as if *St. PAUL* had designed to intimate, that, though he would not, at first, allow *Titus* to be circumcised; yet, because of certain zealous *jewish* brethren, who had been privately introduced, he did make a temporary compliance. (2.) It is asserted to be “agreeable to fact, and to the real history “of *St. PAUL*’s conduct. From which, it appears that he did actually comply, “on certain occasions; and yield, for a time, to the præjudices of the *jews*, in order to appease their resentment against him. [Acts xvi. 3. and xviii. 18. and “xxi. 26.] So that several of the antient *fathers* præfered this reading, and sense, “of the text. But, after this contrariety between the *greek* and *latin* copies had “subsisted, through the seven first centuries of the church, the authority of the “*greek* at last prevailed, as being consonant to the general doctrine, and tenor, of “this epistle.” To which arguments, I would answer, (1.) The authority of the antient *greek* copies is superior to that of the old *latin* copies. (2.) It is more agreeable to the connection, and to the main scope of *St. PAUL*’s argument, in this place, to read, with the negative particle, according to the common reading, [*To whom we gave place*, by subjection; no, not for an hour.] For *St. PAUL* is acquainting the churches in *Galatia*, how strenuously he had always stood up for the liberty of the *gentile* christians, or their freedom from the law of *Moses*. He was, indeed, very ready to oblige the scrupulous, that were honest. But we cannot suppose that he would be so ready to oblige false brethren, craftily crept in, among them, to spy out the liberty, granted unto the *gentile* churches; with a view to bring them into bondage to the ceremonial law. If he had yielded unto them, for one hour; they would soon have risen in their demands, for a compliance of a longer duration, and of a more extensive nature. *St. PAUL*, therefore, had the highest reason, for his vigorous opposition to such ill-designing men; and for not yielding, in the least, to them; no, not for one hour; “that the truth of the gospel might continue with the *gentile* churches;” or that they might strenuously stand up for their freedom from the *Mosaic law*. — And, with the same view, he intimates that he was so far from yielding, by subjection, to *jewish* christians, of an inferior rank and order, that he opposed, and publicly reprov’d, *St. PETER*, himself, for some part of his conduct, which tended to betray the liberty of the *gentile* christians. (3.) *St. PAUL* never did make any such compliance, as is here insinuated. But of this, I shall have occasion to say more, hereafter.

“ be thought to have erred, we must presently feign another *Ce-*
 “ *phas*, we shall have work enough upon our hands, in expungeing
 “ numberlesse places of the holy scriptures; which he finds fault
 “ with, because he does not understand^d.”

Chrysostome shows, likewise, from the circumstances of the fact
 itself, that it must have been the apostle *PETER*, who was concern-
 ed in it: because no other person could have had authority enough,
 to draw the *jews*, and *Barnabas* also, into his party^e.

S E C T. III.

Dr. Middleton proceeds thus; — Let us inquire, then, what were
 the sentiments of these *fathers*, on this story; and in what man-
 ner they interpreted it, in order to elude the calumnies of *Por-*
phyry.

Chrysostome, who makes it the subject of an homily, preached, by
 him, in that very city [of *Antioch*,] where it was transacted, takes
 great pains to show, “ that this seeming quarrel between the two
 “ apostles, was wholly feigned and dissembled; and had been con-
 “ certed, beforehand, between them, with great art and prudence,
 “ for the sake of the converted *jews*. For *PETER*, knowing that
 “ he should give much scandal to those, who came from *Jerusa-*
 “ *lem*, as being more zealous and stiff in their præjudices, than the
 “ provincial *jews*, if he should bluntly require them, to quit the
 “ whole observance of their ceremonies, and live in common with
 “ the *gentiles*, chose rather to comply with them for a while, for
 “ the sake of insinuateing himself, the more effectually, into their
 “ favor and esteem. But that he might draw them, and himself
 “ too, the sooner, out of a compliance, which he really condemn-
 “ ed, he begged of *PAUL*, to expostulate with him, for it, very
 “ sharply, in public: that, from his silence, and patience under
 “ such a reproof, the *jews* might infer a tacit acknowledgement of
 “ his error; and, by observeing that he had nothing to say, in de-
 “ fence of their conduct, might be convinced that it was not right,
 “ and so be induced to change it.”

This plot, then, haveing had it's effect, in *Antioch*, *St. PAUL*,
 according to *Chrysostome*, applies it here, again, to the benefit of the
Gala-

^d Quibus respondendum; alterius, nescio cujus, *Cephæ* nescire nos nomen; nisi
 ejus, qui, in evangelio, & in aliis *Pauli* epistolis, & in hac quaque ipsa, modo
Cephas, modo *Petrus*, scribitur. [*Hieron. comment. ad loc.*]

^e *Chrysostom. Homil. Operum*, tom. 3. p. 363. edit. *Benedict.*

Galatians; and with the same view, with which he had, before, been an actor in it, he now gives a relation of it, in writing; “dissembling, still, the real state of it; that the *Galatians*, perceiveing how severely PETER himself had been reproved, might be the more confirmed, and resolute, in the rejection of them^a.”

Jerome’s opinion of this affair is much the same with *Chrysostome’s*; namely, that this “quarrel was but a fiction, contrived, privately, between the two *apostles*, for the benefit of their new converts. PETER’s commission was, more particularly, directed to the *jews*; PAUL’s, to the *gentiles*. And, tho’ both of them were equally concerned, and zealous, to promote the common cause of the *gospel*; yet each was, more especially, obliged, to secure the salvation of those, who were especially committed to his care. Wherefore, as there were great jealousies, and contests, between the two factions, of the *jewish* and *gentile* converts, about the observance of the *Mosaic* rites, so it was concerted, by the *apostles*, that PETER, in order to keep the *jews* united to himself, and to the faith of CHRIST, should, outwardly, declare himself on their side, and pretend a zeal for their principles. And, lest the *gentiles*, on the other hand, should be drawn, by his authority, to imitate his conduct, PAUL was to oppose him, warmly, in public, for the sake of keeping his party, likewise, intire; and preserveing his credit with them. So that, by their mutual dissimulation, both sides might, in the end, be saved^b. This he illustrates, by the example of the lawyers, who seem, often, to scold, and to quarrel, with each other; when they mean nothing more, than to deceive the by-standers, and gain the greater credit with their clients; by an affected zeal for the cause, which they have undertaken to defend^c. If any one thinks, saith he, that PAUL did really withstand PETER; and, out of zeal for the truth, did boldly assault his superior; he will not be able to account for PAUL’s conduct; when, to the *jews*, he became a *jew*, that he might gain the *jews*: who must be condemned of the same hypocrisie, when he shaved his head, at *Cenchrea*; and paid his vow, on that occasion, in the temple; and circumcised *Timothy*, the son of a *gentile*, &c. — And with what face, could he have had “the

^a Chrysostom. homil. oper. tom. 3. p. 363. edit. Benedict.

^b Sed, ut ante diximus, restitit, secundum faciem publicam, *Petro*: ut hypocrisis observandæ legis, quæ nocebat eis, qui ex *gentibus* crediderant, correptionis hypocrisi emendaretur; & uterque populus salvus fieret, &c. — Unde & *Paulus* eadem arte, qua ille simulabat, ei restitit in faciem, &c. [*Hieronom. comment. in loc.*]

^c Ut, omisissis sæpe negotiis, in proprias contumelias verterentur, & joculari se invicem dente morderent, &c. *Idem, ibid.*

“ the assurance, to condemn that, in PETER, *the apostle of the jews*;
 “ which he himself was guilty of, though *the apostle of the gentiles* ^d?”
 Such were the sentiments of St. *Jerome*; which he explains, at large,
 in his commentary on the epistle to the *Galatians*. But this solution
 of the matter was greatly censured by St. *Austin*; and gave occasion
 to an epistolary controversy, upon it, between those two great doctors
 of the primitive church.

St. *Austin* charges it “ with being nothing else, but a defence of
 “ useful and seasonable lying: and insists, that, if *Paul* knew *Peter*
 “ to be innocent, at the same time, when he declared him to be blame-
 “ able, and not to act according to the truth of the gospel, it was in
 “ reality a lye. Which it is impious to charge upon an *apostle*; and,
 “ especially, in an epistle, where he calls GOD to witnesse that he does
 “ not lye. He shows, also, the pernicious consequence of such a doc-
 “ trine; and that it would destroy the authority of the *scripture* it-
 “ self, by makeing it impossible to distinguish, between it's real and
 “ dissembled meaning. For the prevention of which evil, he exhorts
 “ *Jerome* to a recantation. As for his own part, he allows *Peter* to
 “ be blameable; yet not for continueing, with his countrymen,
 “ to observe the traditions of his ancestors. Which he might have
 “ done, both innocently and consistently. But for obligeing the
 “ *gentiles* to observe them, also, in the same manner.”

Jerome, on the contrary, persisted in his opinion: which he con-
 firmed by many arguments, as well as by the testimonies of all the best
 interpreters before him; “ challengeing *Austin* to produce any good au-
 “ thor of a contrary sentiment: and declareing that it would have
 “ been the greatest impudence and audaciousness, in *Paul*, to reprove
 “ *Peter*.”

^d Si putat aliquis vere *Paulum* Petro restitisse, & pro veritate evangelii intrepide
 injuriam fecisse præcessori; non ei stabit illud, quod & ipse *Paulus* judæis judæus fac-
 tus est, ut judæos lucrifaceret, & ejusdem simulationis tenebitur reus, &c.—qua auc-
 toritate, qua fronte, audet hoc in *Petro* reprehendere, qui circumcisionis apostolus
 erat, quod ipse, apostolus gentium, arguitur commisisse? [*Hieron. comment. in loc.*]

^e Patrocinium mendacii susceptum esse, vel a te, tali viro, vel a quopiam, si alius
 ista scripsit; fateor non mediocriter doleo. [*Epist. August. ad Hieron. operum Hieron.*
tom. 4. par. 2. ep. 65. p. 602.]

Arripe, obsecro te, ingenuam & vere christianam severitatem: & παλιναδία, ut
 dicitur, cane. [*Ibid. ep. 67. p. 606.*]

Quapropter non ideo *Petrum* emendavit, quod paternas traditiones observaret, quod
 si facere vellet, nec mendaciter nec incongrue faceret. — Sed quoniam gentes cogebat
 judaizare, &c. [*ibid.*] And, elsewhere, *Austin* alleges that *Peter*'s fault did not lie in
 his compliance with the *jewish* rites; but in imposeing the same, also, upon the *gentiles*.
 Non quia servabat consuetudinem judæorum, sed quia gentibus eam volebat imponere.
 [*Augustin. exposit. in Galat. ii. 11.*]

“ *Peter*, so smartly, for practices, of which he himself was more
 “ eminently guilty. And, as for *Austin's* opinion, concerning the
 “ expediency of observeing the rites of the *law*, he treats it as a mere
 “ *hæresie*: and the same; for which, *Cerintbus* and *Ebion* had been
 “ condemned, by the church^f.”

But, notwithstanding the great authority of those renowned saints, *Chrysostome* and *Jerome*, it is certain, their interpretation of this story is unnatural and absurd; contrary to *reason*, and to the plain, obvious, sense of *St. Paul's* account of this matter. Whereas; *St. Austin's* interpretation is agreeable both to the particular sense of the epistle to the *Galatians*, and to the general doctrine of the new testament; notwithstanding *Jerome* treats it, as nothing better than *hæresie*.

The modern commentators are of no more authority than the antients; *that is*, they none of them deserve any regard, any farther than their interpretations are agreeable to right *reason*, or grounded upon the critical sense of *scripture*, and consistent with the scope and connection of the sacred writer.—And, therefore, I shall pass on, without examining their various opinions, concerning *St. PAUL's* meaning, in this place.

S E C T. IV.

In the essay concerning the abolishing of the ceremonial law, annexed to the paraphrase and notes on the epistle to *Titus*, I have treated of this subject, more at large. But, as *St. Paul's* conduct, with respect to his compliances with the præjudices of the *jewish* christians, has been severely censured, by the open enemies of the *bible*: and has, I apprehend, been misunderstood by several professed christians: it may not be improper to add something more, in this place; as that subject has so near a connection with the passage, which we are here considering.

In the above-mentioned essay, it has been shown, that the *jewish* christians were (*de jure*) absolved from the ceremonial law, immediately, upon their imbraceing *christianity*; and that, as the *gentile* christians had not been subject to the ceremonial law, antecedent to their imbraceing *christianity*, so they were not obliged to observe it, after they became christians.

The ceremonial law was, indeed, abolished, by the death of *Christ*, and the consequent erecting of his kingdom; without his
 makeing

^f Quum me erroris mei multos socios habere perspexeris, tu veritatis tuæ saltem unum ad stipulatorem adferre debebis.—Hæc est summa sententiæ tuæ, ut, post evangelium *Christi*, benefaciunt *judæi* credentes, si legis mandata custodiant.—Si hoc verum est, in *Cerinthi* & *Ebionis* hæresim delabimur. [*Ibid.* ep. 74.]

making the ceremonial law, any part of the law of his kingdom. For, in the precepts of the new testament, may be found the whole christian law. — Yet there were two cases, in which a *jew*, even after he became a *christian*, was indulged, in the observation of the ceremonial law: *namely*, (1.) As the *jewish* christians had the præjudices of education, in favor of the continuance of the ceremonial law. Now, the præjudices of education are, in some persons and cases, so very difficultly conquered; that great allowances must be made, for such persons, and in such remarkable cases. Accordingly; *the ever-blessed* GOD, who well knows our frame, and compassionates our infirmities, did graciously bear with such honest, though mistaken and præjudiced, *jewish* christians. And St. PAUL has, briefly, but very clearly, laid down, what was the rule in that case. Rom. xiv. 14. *I know, and am persuaded by the lord JESUS, that, of itself, nothing* [no kind of meat, or drink, prohibited by the law of Moses] *is common, [or unclean.] But unto him, that thinketh any thing to be unclean; to him, it is unclean.* And, ver. 20. *He, that doubteth, [or distinguisheth, between meats clean, or unclean, by the law of Moses] is condemned, if he eat; [that is, of such meats, as were prohibited, by that law;] because he eateth not of faith.* [He doeth not act according to the full persuasion of his own mind.] *For whatsoever is not of faith, is sin.* [Whatsoever a man doeth, contrary to the dictates of his own conscience, he acts what he should not. And thereby sins, or offends GOD.]

This, then, is one of the two cases, in which GOD indulged the *jewish* christians, in the observation of the ceremonial law; *namely*, 'till they had fully conquered the præjudices of education; and were, in their own minds, thoroughly convinced that the ceremonial law was intirely abolished; and that they were, no longer, under any obligation to observe it:

The other case, in which a *jewish* christian was allowed, of GOD, in some instances, to observe *the ceremonial law*, even though he was fully convinced that that *law* was abolished:—The other case, I say, was this; *namely*, in condescension to the deep-rooted præjudices of the *jews*, and *jewish* christians:—in order to induce the *jews* to imbrace the christian religion; or to preserve the *jewish* christians from apostatizing; after they had, for some time, professed the christian faith. For that reason, St. PAUL had his head shorne, at *Cenchrea*, and took on him the *nazarite's* vow. [Acts xviii. 18.] For that reason, when St. PAUL had a mind to take *Timothy*, to travel, with him, as an evangelist, he took him, and circumcised him; because of the *jews*, in and about *Lystra*. For they

all knew that his mother was a *jewesse*; and that, therefore, he ought to have been circumcised, in his infancy. For it was their maxim, that [*Partus sequitur ventrem*] “a man was to be reckoned a *jew*, if his mother was a *jewesse*.” But they, also, knew that *Timothy*’s father was a *gentile*; and would not permit him to be circumcised, in his infancy. [See on *Acts* xvi. 3.] It was upon the *first* of these two principles, that the *jewish* christians proceeded. [*Acts* xxi. 20.] For, tho’ many myriads of *jews* had imbraced christianity, yet they continued all, in general, zealous for *the law of Moses*. Because they had not yet conquered the præjudices of their education, in favor of a law, which was of divine original: and which, as they apprehended, was to continue for-ever.—And, upon the latter of these two principles, *St. James*, and the *elders* of the christian church at *Jerusalem*, proceeded, when they recommended it, to *St. Paul*, to join, with the four *jewish* christians, who were under the *nazarite*’s vow; and to be purified with them; then to offer the usual oblations; and to be himself, at the whole expence. [*Acts* xxi. 20, &c.] From the same principle, *St. PAUL* complied with that advice, in order to preserve an union between the *jewish* christians, and the *gentile* churches of his planting: and that he might, also, clear himself of the charge, of his having taught *all the jewish* christians, in *gentile* countries, to forsake *the law of Moses*.—That charge, indeed, as they had stated it, was not true. For *St. PAUL* had not taught all the *jews*, in *gentile* countries, “that *the ceremonial law* was abolished.” In his discourses, in the *jewish* synagogues, recorded in *the acts of the apostles*, he doeth not appear to have said any thing about it. He well knew that truth must be instilled into their minds, gradually, if at all: and that most of the *jews*, among whom he preached, were too strongly præjudiced, to have borne such a discovery. Now, that excellent apostle was too wise and benevolent, to bespeak their aversion to christianity, and to frustrate the great design of his life and labors.—In his epistles to *gentile* churches, he brought in some of the objections of *jews*, and *judaizing* christians. And, in answering such objections, he gave plane intimations of *Christ*’s having abolished the ceremonial law. *His epistles* were read, publicly, in the churches, in the hearing of both *jewish* and *gentile* converts. This alarmed the *jewish* converts; and was, by them, soon noised abroad; ’till it spread among the churches; and, at last, reached the ears of the church at *Jerusalem*; where, very probably, it occasioned the accusation, [*Acts* xxi. 21.] which we are now considering. But, as has been already observed, the charge was not rightly stated.—*St. PAUL*, by his epistles, and by his whole conduct, gave the
inquisi-

inquisitive and well-disposed, a key, to open his whole character, and what he himself has said, 1 Cor. ix. 19,—23. is alone sufficient to inform us, upon what principles, and by what rules, he acted.

“ Though I am free from all men, (says he,) I have [*voluntarily*]
 “ made myself a slave to all; that I might gain the more. To the
 “ *jews*, I have been as a *jew*; that I might gain the *jews*. To those
 “ that are under the law [*of Moses*,] as one under that law; that I
 “ might gain those, who are under that law. To them, that are
 “ without the written, and positive, law [*of Moses*,] as one, not sub-
 “ ject to that law; (not, indeed, as one free from all law to GOD. No!
 “ I am, always, subject to *the christian law*. But, among *gentiles*, I
 “ did not observe the peculiarities of the *jewish* law;) that I might
 “ gain them, [*the gentiles*,] who were not under that law. To the
 “ weak, I have behaved as weak; (*patiently bearing with their infir-*
 “ *mities; and not offending them, with using, to the uttermost, my chris-*
 “ *tian liberty*;) that I might gain the weak. I have become all things
 “ to all men; that I might, by all means, save some. And this I
 “ do, for the gospel’s sake; that I, together with you, and many
 “ others, might be a partaker of the glorious reward, which it holds
 “ forth unto such as are diligent and faithful, &c.”

Surely! no christian can imagine that St. PAUL speaks of this, his behavior, as false or hypocritical, unlawful or criminal, mean and base; or, any way, unworthy the best and most excellent character. No! he evidently glories in it, as most excellent in itself; and what would, finally, end in an ample, and most glorious, reward.

This, then, is the *scriptural* account of the matter. Unto St. PAUL, it was reveled, that *the ceremonial law* was abolished; that, of itself, no sort of meat or drink, prohibited, by the law of Moses, was unclean: but unto him, who thought it was unclean, to him it was unclean: that the strong stood obliged to bear the infirmities of the weak; and not merely to please himself; but, in some cases, to make compliances and condescensions, to please his neighbors, for their benefit and edification. According to these directions, which he gave to others, St. PAUL himself acted. And, in the name of GOD, I desire to know what there was culpable, or *unreasonable*, in all this.

The conduct of St. PETER, in the instance, now before us, was quite different. He knew, very well, that the *gentile* christians had not the præjudices of education in favor of *the ceremonial law*; but rather against it. He knew that the *gentile* christians were not to be brought under subjection to that law. He, himself, had, some time before this, gone into the house of an uncircumcised gentile; and eat
 with

with the family. And, tho' he had been severely chid for it, he then stood his ground; and silenced the zealous *jewish* christians, who blamed him for it. [Acts xi. 1, &c.] Had he done so, now, again, all had been well. And St. PAUL could have had nothing, for which he could have reproved him. He had, after that, in the council, at *Jerusalem*, had the principal hand, in makeing the apostolic decree; [Acts xv.] whereby the *gentile* converts were declared to be freed from the burthensome yoke of *the ceremonial law*. Now, for him, after all these things, to act contrary to his own sentiments, to dissemble, and strive to concele from the zealous *jewish* christians, just come from *Jerusalem*, that he had, at all, eat promiscuously with the *gentile* christians, at *Antioch*, of any sort of food, whether clean, or unclean, according to the law of Moses; — was a conduct unworthy of him and his character. It tended, greatly, to betray the liberty of the *gentile* converts, and to make them suspect that St. PETER was ashamed of them; and would not regard them, as upon a level with the *jewish* christians; unlesse they would observe the ceremonial law; and distinguish between meats clean and unclean, as the *jews* did. Especially, as St. PETER's great example had drawn in other *jewish* christians; and the infection spread so far, as that *Barnabas*, also, one of the apostles of the *gentiles*, was carried away with the dissimulation. Such a piece of conduct provoked St. PAUL; and was a sufficient reason for his honest, free, seasonable, and public, reproof. And St. PETER, by not offering to make any apologie, did acknowledge the justnesse of what St. PAUL had said.

St. PAUL knew nothing of the unlimited authority of St. PETER; or what later ages have said, concerning his *supremacy*. No! except his late conversion to christianity, and his haveing once persecuted the disciples of JESUS, St. PAUL was, in no respect, behind the chief of the apostles; but, as it should seem, rather excelled in divine illumination, miraculous powers, and more abundant labor and succeſſe. And, what might have given boldnesse even to an inferior, to have reproved his superior, he had truth and right on his side; which added invincible force to his reproof.

It has been said, indeed, “ that St. PAUL must be condemned of
 “ the same hypocrisie, with St. PETER, when he made the compli-
 “ ances with the præjudices of the *jews* and *jewish* christians, which
 “ have been already mentioned. And represented as the greatest im-
 “ pudence and audaciousnesse, in PAUL, if he did really reprove
 “ PETER, so smartly, for practices, of which he himself was, more
 “ eminently, guilty.”

But

But these things have been said very rashly and præcipitantly. And there is no just foundation for such a charge. For, when, and where, did St. PAUL say, or do, any thing, contrary to his conscience, or to his avowed doctrine? In what instance, did he betray the liberty of the *gentile* christians? Or do any thing to bring them under the ceremonial law; that heavy and galling yoke of bondage? What was it, that exposed him to such fierce and repeted prosecution, from the *jews* and judaizing christians; but his steddiness, zeale, and fortitude, in standing up for the liberty of the *gentile* christians? Which was, indeed, the distinguishing part of his life and labors! Surely! They have not thoroughly considered St. PAUL's whole character, who have laid such heavy things to his charge. — I can hardly think of St. PAUL without transport. And, the more I consider the temper and conduct of that truly great and good man; the more clearly it appears to me, that his character ought to be dear to all the lovers of truth and goodness.

Before we procede farther, it may not be improper to observe two things; *namely*, (1.) That St. PAUL let both *jewish* and *gentile* christians know, that the law of Moses condemned all offenders, to death, without mercy: that, by the deeds of *the law*, no flesh could be justified, in the sight of GOD: that, therefore, *that law*, if trusted to, as the method of justification, or acceptance with GOD, was not onely uselesse, but noxious, to all christians whatever, as well of *jewish*, as *gentile*, extraction. And, (2.) addressing himself to the *gentile* christians in particular, who had not the præjudices of education in favor of the *ceremonial law*, he let them know, that their going into such observances would be, in effect, a throwing off the christian religion, or rendering it to them of none effect. For the *gospel*, alone, and of itself, was sufficient to save them. And the law incapable of effecting their salvation.

After what has been said, it may, to some, seem almost needlesse to show, how exactly the scope of *this epistle to the Galatians* falls in with, and confirms, the account, which has been given. But, as the præjudices of some, and the inattention of others, is surprizingly great; and nothing, that tends to illustrate any passage of scripture, or show how amiable the character of St. PAUL was, can be superfluous, or too minute; I think it not improper to take a summary view of the main scope of this epistle.

St. PAUL himself, had preached the gospel, in the country of *Galatia*. There, he had planted several christian churches; collected, chiefly, from among the *idolatrous gentiles*. Soon after his departure:

ture from them; there got in, among them, a judaizeing christian, a false *apostle*; who would have imposed, upon those *gentile* christians, the observation of the *jewish* law, as necessary to their salvation. As if *christianity* alone, and of itself, had been insufficient. To accomplish this, the false apostle represented St. PAUL, (who had converted the *Galatians*; and who had taught them, that they were under no obligation to observe the *jewish* law: — The false apostle, I say, to carry his point, had represented St. PAUL,) as no *apostle of Jesus Christ*; but an *apostle of men* onely; who had been sent out, and instructed, by those that were *apostles* before him: that *Peter*, and the apostles of the circumcision, were much superior to *Paul*; and they had never taught such doctrine as he did; and that PAUL himself had, sometimes, preached up the necessity of circumcision to *gentile* converts; and declared that they, also, ought to take upon them the yoke of the *jewish* law. And other things, to the same purpose, were insinuated, by the false apostle; to take away St. PAUL's authority and credit, among the churches of *Galatia*; and to destroy all the fruits of his labors among them.

Greatly provoked at such treatment, St. PAUL wrote the epistle to the churches of *Galatia*; declareing “ that he was not an apostle
 “ of men, but of JESUS CHRIST; that he had not learned the
 “ christian doctrine, from those that were apostles before him; but
 “ from *Jesus Christ* himself: that, when he went up to *Jerusalem*,
 “ he took *Titus*, a *gentile* convert, along with him. But he was
 “ so far from betraying the liberty of the *gentile* christians, that he
 “ would not suffer *Titus* to be circumcised, though he was much
 “ urged to consent thereto; that there were, indeed, *judaizeing*
 “ christians, false brethren, crept in, unawares, into that christian
 “ church, at *Jerusalem*, to watch St. PAUL, and spy out the liberty
 “ of the *gentile* christians, and impose upon them the yoke of the
 “ law. But he would not give place, by subjection, to them; no,
 “ not for one hour; that the truth and purity of the gospel might
 “ be preserved, among the *Galatians*, and other *gentile* converts. —
 “ And, as to *James*, *Peter*, and *John*, the three most renowned a-
 “ postles of the circumcision, whom he acknowledged to be pillars in
 “ the christian church; — they could teach him nothing, but what
 “ he had been taught before: that they readily gave, unto him and
 “ *Barnabas*, the right-hand of fellowship, acknowledgeing them for
 “ true apostles, as much as themselves; onely they were apostles to
 “ the *gentile* world, as the other three were to the *jews*. But St.
 “ PAUL lets the *Galatians* know that, so far was he from allowing
 “ the

“ the supremacy of St. PETER, or takeing his instructions and directions, from him; that, on the contrary, when he saw St. PETER behaveing in a wrong manner; and acting so, as tended to betray the liberty of the *gentile* converts; he reprov'd him, to his face; and that publicly. And *Peter* had nothing to say, in his own defence.”

There is no occasion to procede, as the whole epistle has been already abridged, in *the second volume of this history*. But whoever looks into the remaining part of *the epistle to the Galatians*, will find, how exactly this interpretation falls in with the design of that epistle.

S E C T. V.

Upon what has been said, I would make the following remarks.

(1.) *The ceremonial law* was abolished, by the death of CHRIST, and the consequent erecting of his kingdom.

That is, By his obedience unto death, even the death of the cross, he so pleased his father, that, as a noble and glorious reward, all power was given unto him, both in heaven and upon earth; and, particularly, power to erect a kingdom, purely to promote truth and righteousness in the earth. The law of his kingdom is all contained in the new testament. And, as a part of it, he did not retain, or adopt, the *ceremonial law*. Consequently, there is no obligation, upon his disciples, to observe the ceremonial law. And it would be *legal* preaching, for the ministers of Christ to declare, that all christians are obliged to observe the *jewish*, as well as the *christian*, law.

(2.) How astonishing is the wisdom and goodness of GOD, in all his dealings with the children of men!

He bore with the prejudices of the well-minded *jewish* christians, which were almost invincible; and, for a time, indulged them in the observation of the *jewish* law. And there was this to be alleged in their favor; *namely*, that *the law of Moses* was of divine original. The *jewish* christians, also, had been trained up, from their infancy, in the highest veneration for it; and taught that it was to abide for ever. — But the *gentile* christians could not plead the prejudices of education, in favor of the *jewish* law. Indeed, formerly, they had had no divine revelation. Their idolatry, with all its rites and ceremonies, were, intirely, of mere human invention; the contrivance of weak and superstitious, or of crafty and designing, men. They, therefore, were absolutely forbid to observe them. Though all just and equi-

table allowances were made, for such particular persons, among them, as were weak, if sincere. — Oh, the depth of the riches both of the wisdom and goodnesse of GOD! How kindly, and with what condescension, does the father of the universe treat his frail creatures; compassionates their infirmities, and lays no more upon them than they are able to bear!

(3.) Let us attentively observe the fortitude of St. PAUL; and his care and fidelity, in preserveing the purity of the gospel; and, more especially, the liberty of the *gentile* converts.

He was, indeed, a later convert to christianity, than St. PETER. But, notwithstanding that, he could not bear to see him dissemble his real sentiments, or do a thing that tended to betray the freedom of the *gentile* christians from the ceremonial law. He loved his brother apostle, and valued his friend; but he loved truth more than his dearest friend; and knew no authority, above that of truth and right. If St. PAUL had been a temporizer, and time-server, as some have represented him, he would not have acted as he did; but have dissembled with the rest. If he had had lesse fortitude, he would not have dared to have reprov'd one of the leading apostles of the circumcision. But he only grieved, inwardly, at what he dared not publicly to reprove and condemn.

We are of the race of the *gentiles*. And are free from all obligation to observe the ceremonial law. But it is principally owing to the great apostle of the *gentiles*, that our liberty from that heavy yoke of bondage is so thoroughly established, and so well understood. The character of so good a man, and so great a benefactor, ought to be treated with reverence and an high regard.

(4.) The honesty, also, and humility, of St. PETER should not be overlooked; notwithstanding one or two foibles in his great character.

He was, naturally, of a warm and sanguine temper. And the fear of some *jewish* bigots made him act a timorous and unworthy part, in this particular instance. But, in his prevailing temper and habitual conduct, St. PETER was a good man. It is acknowledged that, in this instance, he did wrong. But he had a faithful friend in St. PAUL. And we do not find that he offered to apologize, for his rash conduct; but seems patiently to have fallen under the reproof, and to have received instruction thereby. This appears highly probable, not onely from the silence of St. PAUL, concerning St. PETER's attempting to make a defence; but, by St. PETER's own speaking, many years after this, with the highest respect, of *his beloved*

loved brother PAUL; and recommending all his epistles; of which, this to the *Galatians* is not the least.

St. PETER's rash and sanguine temper had, before this, led him, out of a like spirit of fear, to deny his lord and master, three times; and that with great aggravations. But he repented of that unworthy conduct; and, from that time, acted like the faithful disciple of *Jesus Christ*. But men's natural temper is not easily conquered. To keep it under proper restraints, and regulations, at all times, and in all places, requires constant watchfulness and care. And great allowances must be made for what is constitutional. He preached the gospel, honestly, for a number of years, amidst fierce opposition and violent persecutions: even though his great lord and master had foretold his dying a violent death: and he knew what his end would be. Few of those, who cavil at him, and insult his character and memory, with such a prospect before them, would so steddily adhere to their own sentiments, and seal the truth of their doctrine with their own blood. Considering these things, no christian, no good man; no one, who knows the infirmities of human nature, and how to compassionate the foibles and infirmities of the great and good, will bear hard upon the character of this excellent apostle. Our great lord and master was, indeed, wholly without fault. But the greatest and best of his disciples were not so. And one or two rash and unguarded actions ought not to blast the reputation of one, that was, otherwise, prevaillingly virtuous and good. I wish those, who are inclined to be severe upon this part of St. PETER's conduct, would look more narrowly into their own hearts; and reflect upon all their own past conduct. And, perhaps, they may see reason to blush at the measure, which they have meted to a much better man than themselves.

(5.) What a plane proof, of the frankness of the writers of the new testament, have we here before us!

They did not scruple to acquaint the world with the faults, or foibles, of their own friends and associates. Men of the same party do, generally, most industriously conceal the faults of their friends; and greatly magnify their virtues. If the apostles and evangelists had been acted, by the same spirit; they would have hid the faults, and extolled the virtues, of their friends, and fellow-laborers; representing them, to the world, as absolutely perfect, without spot and blemish. But the writers of the sacred books of the new testament scorned to disguise the characters of the disciples, and even apostles, of our *blessed lord*. They had nothing in view, but truth and vir-

tue; the glory of GOD, and the welfare of *mankind*. They, therefore, applauded what was right, and condemned what was wrong, in the best and dearest of their friends. — *Porphyry*, the apostate, of old; and men of a like stamp, in later ages; have been very severe upon the conduct of the two apostles, PETER and PAUL, for their behavior, in this particular instance. But how would they have known any thing of the matter, if St. PAUL had not left it upon record, and conveyed it down to future ages? And the publishing a faithful account of this affair, is a mark of the greatest frankness and honesty.

(6.) From this piece of history, we may learn that St. PETER and St. PAUL were not of different opinions, with respect to the *gentile* christians being free from *the ceremonial law*.

St. PETER did not act, as he did, at *Antioch*, from his ignorance of the liberty of the *gentile* converts; or from his being of a different opinion from St. PAUL, in that particular; but from his timorousness, or through fear of the displeasure of the warm, zealous, *jewish*, christians. This is, evidently, St. PAUL's account of the matter. And we have no reason to doubt of the truth of his account.

(7.) The greatest and best of men have not been, altogether, without fault; and yet they have been accepted of GOD.

If all the faults of the good men, mentioned in scripture, had been industriously concealed; and their virtues, onely, left upon record, unto all succeeding generations; we should have been ready to have sat down in anxiety and despair; as imagining that it was impossible for us to attain to such heights of virtue; and concluding that men, incompassed with so many infirmities, could never obtain mercy. But, now, we learn that the saints, in former ages, were not altogether without faults; that it is a possible thing for us to attain to a like character; and that the prevailingly holy have no reason to despair.

(8.) St. PAUL's compliance, in some few instances, with the prejudices of the *jews*, was not criminal; but will rather exalt his character with the thinking and benevolent part of mankind.

He gave up his own liberty, or denied himself, for the public good. Being strong, he bore the infirmities of the weak; and sought not his own pleasure; but to please his neighbor, for his benefit and edification. He did all that he, lawfully and honestly, could, to unite the *jewish* and *gentile* churches, as one flock, under the one great shepherd and lord of all. As far as conscience would permit,

permit, he became all things to all men; that he might, by all means, save some.

(9, *lastly*.) From what has been said, we may learn the nature of the *apostolic inspiration*.

This has been considered more at large, in the *Essay on inspiration*, annexed to 1 *Timothy*. But, with respect to the present subject, it may be observed, that all the twelve apostles of the circumcision; and PAUL and Barnabas, the two apostles of the gentile world; received the plan of the gospel, by immediate inspiration. And, though they could not work miracles, when they pleased; yet the spirit abode with them, and led them into all truth, relating to the christian doctrine. But the spirit did not, irresistibly, force them to right action. In that sense, they were not *infallible*, nor *impeccable*. Neither was it necessary, to the discharge of their *apostolic* office, that they should be so.

The apostles of our lord had two principles of action, The one was their own understanding, or conscience. A principle common to other men. The other was, the inspiration of the spirit: which distinguished them from other men, and rendered them much superior. Accordingly; St. PAUL and his companions intended to have gone, and preached the gospel, in such or such a place. But *the spirit* suffered them not. And the same apostle, elsewhere, declares, "Thus say I, and not the lord. And thus saith the lord: and not I." St. PETER was so far under the constant guidance of the *spirit*, as perfectly well to know what was the christian doctrine, which he was to teach to others; and according to which, he was to form his own temper and life. — He was not ignorant that the *gentile* christians were upon a level, with the converts, from among the *jews*, without any obligation to observe *the ceremonial law*. Of this, he was fully convinced, in his own mind. But, though he clearly knew what was right, in this particular; yet, through fear and præcipation of mind, he was, for a little while, hurried into what was wrong. The divine illumination was, indeed, granted him, not onely to enable him to understand the plan of the gospel, and to publish it unto the world; but he ought, also, to have regarded it, as a constant monitor and guide; to regulate his own conduct. And this he generally did, in the habit of his temper and life. But the divine impulse was not irresistible. *The spirit of the prophets was subject to the prophets*. They had liberty of action; that is, power to follow, or not to follow, that divine guidance, as they themselves chose. Just as mankind, in general, have power to follow,

follow, or not to follow, the direction of their own consciences. St. PETER did, generally, follow the guidance of the *spirit*. But *that* did not force him to act right: any more than the knowlege of the mind of the spirit, which we learn, from the gospel, forces us to act, always, agreeably thereto. Though, therefore, St. PETER, in all cases, knew what the christian law required; yet he, sometimes, through surprize and infirmity, was hurried into a different conduct. However; such was the prevailing goodnesse of his heart, that he soon recovered, and returned to what was his duty. From the time, that he received the spirit, he was constantly illuminated with the knowlege of the christian doctrine, as far as he had occasion to teach it, or write concerning it; and sufficient, also, to regulate his own conduct. But his practice was not, in some few instances, conformable to that knowlege. In one word, he always saw what was right. But sometimes, though very rarely, acted wrong. In such cases, he quenched the spirit. If he had done so, in all cases, or habitually and prevailingly, I doubt not but he would have intirely quenched the spirit; and the spiritual gifts and miraculous powers would have been all taken from him. But, in his habitual disposition and common conduct, St. PETER was a very good man. He had the mind of Christ. And what he taught, concerning the christian doctrine, is all true, and may be depended upon. He honestly acknowledged his faults; and taught the way of truth uprightly. He did *not* follow cunningly devised fables, when he made known the power and coming of our lord Jesus Christ. But clearly understood the truth, and had full and satisfactorie evidence of it. In the midst of much ill treatment, he persevered, in teaching, and preaching, the things, which concerned the christian revelation. And, after he had labored in this work, and suffered a great deal, he bravely died a martyr, and gloriously sealed the truth of his doctrine with his own blood. — The doctrine, which he taught, is confirmed, by the preaching, and writings, of the other apostles. Which, the more they are studied, appear the more excellent. And, notwithstanding the misinterpretation of professed friends, and the bold and insolent attacks of open or secret enemies, they will stand the test, and indure throughout all generations. And the glorious names of St. PETER and St. PAUL continue to be had in the highest esteem, and in everlasting remembrance; when the names of the wicked shall rot.

The end of the DISSERTATION.

APPEND.

A P P E N D I X

N U M B. IV.

A DISSERTATION on John xix. 14. with a view to reconcile what St. John has there said, of it's being the sixth hour, when our lord stood before Pontius Pilate, with what the other evangelists have said, of it's being the third hour, when he was crucified.

S E C T. I.

IN Dr. Conyers Middleton's *miscellaneous tracts*, which were published after his death, there are not onely,

- I. *Cursory reflections on (what he calls) the dispute, or dissension, between the apostles, PETER and PAUL: mentioned Galat. ii. 11, &c. But there follow,*
- II. *Reflections on the variations, or inconsistencies, which are found, among the four evangelists, in their different accounts of the same facts.*

Upon the *cursory reflections*, &c. I have treated, more largely, in the foregoing *dissertation*. — But, concerning the variations, or inconsistencies, among the *four evangelists*, I do not design to enlarge. I would onely propose a specimen, to my readers, of reconciling the four evangelists, in one instance, where Dr. Middleton has represented them, as irreconcilable, or directly contradicting one another.

After several passages, which the *Doctor* has objected to, with great spirit and vivacity, and in a very peremptory manner; he goes on, thus;

We find, likewise, an irreconcilable difference, or contradiction, between *Mark* and *John*, concerning the time of the day, when
Jesus

Jesus was crucified. *Mark* says expressly, that it was but *the third hour*, or *nine of the clock*, in the morning; when they had actually fixed him on the cross. [*Mark* xv. 25.] *John* says, that it was about *the sixth hour*, or *twelve of the clock*, when he was yet under examination, before *Pilate*. [*John* xix. 14.] *Peter*, bishop of *Alexandria*, who lived in the third century, declares, "that, in both these gospels, the *third hour* was written; as it might be seen, in the very original exemplar of *St. John's* gospel; which was preserved, to his time, in the church of *Ephesus*." But this is looked upon, by the generality of the critics, as an undoubted forgery, either of *bishop Peter*, or some transcriber of his works, contrived, for the sake of reconciling the two evangelists.^a

St. Jerome, who lived about a century later, tells us just the contrary. "That *the sixth hour* was written, originally, in both the gospels. But that the transcribers, instead of transcribing the word at length, put for it the mark ς , which commonly signified the number *six*: but was mistaken, by other transcribers, for the letter Γ , the numeral mark for *three*. Whence the mistake was propagated into all the later copies^b." But this solution is clogged, likewise, with insuperable difficulties. And rejected, therefore, by the critics; who find that such abbreviations, or numeral marks, were not commonly used, in those early ages^c: since none of them are to be met with, in the oldest of those manuscripts, which still remain. Nor is it possible, that the accidental mistakes of one or two transcribers could be transferred, universally, into all the later copies.

St. Austin gives us a third solution, much more subtle and refined; namely, "that *Mark*, who says, they crucified him at *the third hour*, is not to be understood to denote the time of his being nailed to the cross; but of that clamor, which was made, against him, by the *jews*, whilst he was still before *Pilate*; when they cried out, *Crucifie him, crucifie him*; designing to insinuate
"there-

^a Vid. *Mill. in loc.* item *Grot.* But of what authority that relation is, may yet be questioned. And the antient *Alexandrian* copy accords, in the main, with the printed copies. — And it is more probable that the reading $\tau\epsilon\iota\tau\eta$, *the third hour*, in *Mark*, should move some transcribers, to read $\tau\epsilon\iota\tau\eta$, too, in *John*; to take away the seeming difference, and to accord the evangelists, than for any one, to turn $\tau\epsilon\iota\tau\eta$ into $\epsilon\chi\tau\eta$, contrary to what was before, in *Mark*, if they had found it otherwise. [*Hammond* on *John* xix. 14.]

^b Hoc videtur esse diversum; sed non est diversum. Error scriptorum fuit: &, in *Marco*, hora sexta scripta fuit. Sed multi epistema græcum ς putaverunt esse Γ , &c. [*Hieron.* in *Psal.* lxxvii. item *Theophylact.* in *Joh.* xix. 14.]

^c Neque vero per notas scriptos fuisse numeros, in primogenis codicibus, ullo argumento constat. [*Grot.* in *Marc.* xv. 25. *Zeger.* ibid. item *Millii.* not.]

“ thereby, that the *jews*, who made that out-cry for his crucifixion,
 “ were, more properly, the authors of it, than those ministers, who
 “ executed the command of their superiors; and that he was, more
 “ truly, crucified, at *the third hour*, by the tongues of the *jews*,
 “ than at *the sixth*, by the hands of the soldiers. If you do not like
 “ my explication, sais he, show me how it is possible to solve the
 “ contradiction^d.”

The modern expositors, therefore, rejecting all the solutions just mentioned, have hit upon another, somewhat more plausible; in which they, generally, follow each other; *namely*, “ that the day, among *the jews*, begining, from six in the morning, was divided into four equal portions, of three hours, each; called *the third*, *the ninth*, and *the twelfth hours*. The three first were the stated hours of public prayer, in the temple; and proclaimed, to the people, by the sound of a trumpet. As *the third hour*, then, was supposed to continue, ’till the next sounding of the trumpet, at *the sixth hour*; so whatever was transacted, within that interval, how near soever to the begining of the next division, was said, in the common way of speech, to happen, in *the third hour*.” But, though this would bring the *evangelists* nearer to each other, yet it will not reconcile them: since *Mark* expressly affirms, that *Jesus* was actually crucified before that hour, in which *John* sais, as expressly, that *Pilate* was still sitting in judgement upon him. Nor is the notion itself true, that such a grosse division of the day was in use, among *the jews*; as may be shown, from many passages of the new testament. For, though *the third*, *sixth*, and *ninth hours*, as being the solemn hours of religious worship, were more remarkable than the rest; and, for that reason, are more frequently mentioned, by the sacred writers; yet we find that their day, like to that of the *Babylonians*, from whom they, probably, learned the division of it; as *the greeks*, also, did; was divided into *twelve hours*^e. Are there not *twelve hours of the day*? sais our lord. And, in other places, mention is made, of *the seventh*, *tenth*, and *the eleventh hour*, &c.^f. So that, on the whole, we must be forced, at last, with several of

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^d Occulte ostendere voluit, eos magis crucifixisse *Jesus*, qui clamaverunt, ut crucifigeretur, quam illos, qui ministerium præstiterunt, &c. [*August. de consens. evangel.* l. 3. § 42.]

^e Vid. Grot. in *Matt.* xxvii. 45. Zeger. in *Marc.* xv. 25. [*Hammond on John* xix. 14.]

^f Τὰ δώδεκα μέρη τῆς ἡμέρας παρὰ Βαβυλωνίων ἑμαθεν Ἕλληνες. [*Herodot.* l. 2. p. 129. edit. Lond.]

^g John xi. 9. and iv. 52. and i. 40. *Matt.* xx. 6.

the critics, to leave the difficulty, just as we found it, chargeable with all the consequences of a manifest inconsistency ^h.

S E C T. II.

That I might not misrepresent Dr. *Middleton*, I have, in the foregoing section, given the reader, all, that he hath said, concerning this subject, and that in his own words.

Before I procede to make any remarks upon what has been said, I would make all due concessions; and rather strengthen the *Doctor's* objections; than, in the least, weaken, or misrepresent, them. To which purpose, I would make the two following observations,

(1.) I acknowlege that St. *Matthew* and St. *Luke* followed the same manner of reckoning the hours of the day, with St. *Mark*. For all these *three evangelists* assert that the darknesse, which happened, when our lord hung upon the crosse, came on, at, or about, *the sixth hour*; that is, about three hours after he was nailed to the crosse. [See *Matt.* xxvii. 45. *Mark* xv. 33. *Luke* xxiii. 44.] And both St. *Matthew* and St. *Mark* represent our lord, as expiring about *the ninth hour*. [*Matt.* xxvii. 46, &c. *Mark* xv. 34, &c.] St. *John's* account, therefore, differs as much from that of St. *Matthew*, and St. *Luke*, as it does from that of St. *Mark*.

(2.) Though there is such a various reading, mentioned, *John* xix. 14. and *Mark* xv. 25. as would make the account of the different *evangelists* accord, yet I lay no stresse upon that; because I look upon the common reading, in both the *evangelists*, to be the genuine reading.

Haveing made these two concessions; I would attempt to solve the difficulty, or reconcile the account of this matter, given by the different *evangelists*; and that, under the following heads.

I. It is generally agreed, both among the *antients*, and *moderns*, that the three former *evangelists*, *Matthew*, *Mark*, and *Luke*, wrote their gospels, some years before the destruction of *Jerusalem*.

II. St. *John* wrote his gospel, at *Ephesus*, in his extreme old age; *that is*, after he returned from his banishment, in the island

^h Ego ampliandum censeo. Nam & illi & hi non satis probarunt mihi dicta sua. Nihil dicit, qui non probat quod dicit. Ego experientia didici, sæpe deceptos esse, qui nimium crediderunt viris doctis, etiam theologis, aliquid asserentibus, sine fide, sine teste. *Drusus in Marc.* xv. 25.]

island *Patmos*; in the year of our lord, 97. a little before his own death^a.

III. As the history of *our lord* had an inseparable connection with that of the *jewish* nation, and the three former *evangelists* wrote, before the destruction of *Jerusalem*, and while the *jews* continued to be a nation; they followed the *jewish* computation of the hours of the day; *that is*, they begun, at sun-setting, and reckoned to sun-rising. Then they begun, again, at sun-rising, and reckoned to sun-setting. And each of those periods they divided into twelve hours. Thus, according to the *jewish* phraseology, *the evening and the morning were the first, second, or third day, &c*^b.

IV. If no particular reason induce one to do otherwise; it is natural to reckon the days of the year, and the hours of the day, according to the common computation of the age, and nation, where any thing is committed to writing. A man, formerly, residing in *Holland*, or *France*, or in any other country, where they computed the days of the year, according to the new style, would naturally have followed that computation. But, in *England*, before the year, 1752. he would, as naturally, have reckoned by the old style; which, 'till that year, was in common use among us. Since the style is now altered, by act of parliament, we as commonly reckon according to the new style; without giving notice, of that alteration.

St. Matthew is reckoned to have wrote his gospel, in *Jerusalem*, or in some part of *Judæa*; and more immediately for the use of the *jewish* christians. No wonder, therefore, that he followed the *jewish* computation. And, though *St. Mark* and *St. Luke* are reckoned to have wrote their gospels out of *Judæa*; yet they have followed the same computation. For the reason, I suppose, that has been already hinted; *namely*, because they wrote before the destruction of *Jerusalem*, and while the *jews* continued to be a nation. — But the case was altered, when *St. John* wrote his gospel. *Jerusalem*

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^a Euseb. *hisor. eccles.* l. 3. c. 24. & l. 6. c. 14. Irenæ. l. 3. c. 1; 11. Hieron. *catalog. Joann.* Epiphan. *heres.* 51. § 12. Millii *prolegom.* § 181, &c. Jones *his new method of settling the canon*, &c. vol. 3. p. 139, &c. Le Clerc's *ecclesiastical history*, in the year 97.

^b See *Gen.* i. 5; 8; 13; 19; 23; 31. *Lev.* xxiii. 32.

rusalem was destroyed, and the *jews* ceased from being any longer a nation. As, therefore, he wrote his gospel, at *Ephesus*, in a country far remote from *Judæa*, and under the *roman* government, it was natural, for him, to follow the *roman* computation of the hours of the day; which is the same, that is, now, in use, among us; *namely*, to begin to reckon from midnight, and to continue it for twelve hours; and then begin again, at noon, or midday, and reckon twelve hours more.

St. *John* had read the other three gospels; and could easily have followed the *jewish* computation, as he saw they had done. Or he could have given expresse notice that he followed the *roman* computation. [*John* xix. 14.] And so have taken away all appearance of inconsistency with the three former *evangelists*. But he knew that he had truth on his side; and that he wrote according to truth. And, therefore, he did not condescend to such little *præcautions*.

There are two passages, in his gospel, which plainly show, that St. *John* followed the *roman* computation.

(1.) *John* i. 40. *John the baptist* saw *Jesus* walking by, and pointed him out, as *the lamb of god*. By which, I suppose, his disciples understood him to mean the *messiah*. Two of *John the baptist's* disciples hearing their master make that declaration, followed after *Jesus*. He saw them following him; and turned about, and asked them *what they wanted?* They intimated that they wanted to have some conversation with him; and said unto him, *Rabbi, where do you live?* He let them know, that, if they would go along with him, he would show them the place, and there admit them to familiar conversation with him. Upon that, they went along with him. *And they continued with him that day.* Now, it was *about the tenth hour*; when they first saw, and followed, *Jesus*. In other words, *they spent the day with him*; that is, from ten in the morning, 'till about six, in the afternoon. And, in those eight hours, they may be supposed to have received very considerable evidence of his divine mission. But they could scarcely have been said to *spend the day with him*, or to have had such a fair opportunity to have satisfied themselves, by converseing with him; if we were to interpret that passage, according to the *jewish* computation; and suppose that, by *the tenth hour*, was to be understood four of the clock in the afternoon; when no more than about two hours of the *jewish* day remained.

(2.) *John* xx. 19. We have a yet more evident proof that St. *John* followed the *roman* method of reckoning the hours of the day.
For,

For, speaking of that very day, on which *our blessed lord* arose from the dead, he first mentions his appearing to *Mary Magdalene*; and then intimates, that he appeared to other of his disciples, that same day. But his words are very remarkable, [*The same day, when it was evening, being the first day of the week*; and the disciples had bolted the doors, for fear of *the jews*; then came *Jesus*, and stood in the midst of them, &c.] Now, no *jew* would have used that language. No! *When the evening was come*, they would have called it *the second day of the week*. — *St. John*, therefore, in this place, hath, in effect, (though not in expresse words,) told his attentive readers, that he has followed the *roman* computation of the hours of the day. For, according to that, it was still *the first day of the week*; and the same day, on which our lord arose: notwithstanding the sun was set, and *the evening come*; and the *jews* would, unquestionably, have reckoned it *the second day of the week*.

V, *lastly*. From the foregoing observations, taken together, the reader may easily perceive that there is no manner of inconsistency, or contradiction, between the history of the three former *evangelists*, and that of *St. John*, concerning the time of the day, when *Jesus* stood before *Pilate*, or when he was nailed to the cross, or how long he hung upon it. According to *St. John*, [chap. xix. 14.] at *six* of the clock, in the morning, *Jesus* was standing before *Pilate*. According to *St. Mark*, [chap. xv. 25.] it was *the third hour*, when he was nailed to the cross. That was according to the *jewish* computation. But, by the *roman* way of reckoning, it was *the ninth hour*; or nine a clock, in the morning. After he had hung three hours upon the cross, then came on the gloomy and unusual darknesse; that is, at *six* a clock, with *the jews*; and at twelve a clock, or mid-day, with the *romans*. Three hours after that, he expired: *that is*, at *the ninth hour* of the *jewish* day; or, with the *romans*, at three a clock, in the afternoon. — In other words, “the *jews* and the “*romans* computed the hours of the day, after a different manner. “The three former *evangelists* followed the *jewish* computation. “*St. John* saw reason, in his situation, to follow the *roman* computation. But, when one compares the accounts, they perfectly coincide.”

Thus this mighty difficulty, absurdity, and contradiction; which *Dr. Middleton*, after a long and critical examination, roundly declares to be a *manifest inconsistency*, turns out to be no inconsistency at all.

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This solution had been mentioned, by some commentators, or critics, before Dr. *Middleton* wrote. I will not suppose that he knew of it, and designedly concealed it. But how careful should men be, again and again, to examine the grounds, which they go upon; especially when they treat of matters of religion! And modesty is never more becoming, than when authors give their opinion upon such sacred and important subjects. A clear and masterly style; a bold and confident manner of deciding the point in controversy; and, without hesitation, pronouncing, that it is thus or thus; will run away with the generality of readers; — who have neither the leisure, nor inclination, to re-examine, what an agreeable and entertaining writer has already decided. — But all are not carried along with the stream. And it is possible that a spritely and agreeable writer may be a very hasty one: and that some of his arguments, upon a cool and deliberate examination, may be shown to be groundless and inconclusive. Such writers, therefore, above all others, should be read with great caution.

I leave it to those, who have health and leisure, to re-examine the other passages of the four gospels, which Dr. *Middleton* has so freely charged with contradiction and inconsistency. But this specimen may, I suppose, plainly show, that he is, by far, too positive and dogmatical.

The end of the DISSERTATION.

APPEND-

A P P E N D I X

N U M B. V.

O R

A POSTSCRIPT to the LETTER, at the end of the second volume; concerning the persons, to whom St. Paul writ, what is commonly called, The epistle to the Ephesians.

SINCE this letter was published, a learned writer has offered some objections to the emendation of a passage in *Ignatius's* epistle to the *Ephesians* proposed therein^a; which very well deserve to be considered. And therefore the author of the letter thought it incumbent upon him to return the following answer to them, in support of that emendation.

It is said in the first place, "That *Valesius* follows the other interpretation of ἐν πάσῃ ἐπιστολῇ, as also Bishop *Pearson*, who has more fully defended it, in his *Vindiciae Ignatianae*." It is true, indeed, that the bishop, in his *Vindiciae Ignat. c. x. p. 387.* has produced several passages from greek and latin writers, wherein πᾶς and *omnis* are used for ὅλος and *totus*. And this the author of the letter had also observed, with respect to πᾶς, in such things, of which there is but one of a sort, or at least where there can be no ambiguity. But can it be said, there is no ambiguity here? *Ignatius* very frequently uses the words of the new testament, and applies them in the same sense. Thus in the passage referred to, there is ἡγιασμένε, *sanctified*, μεμαρτυρημένε, *of good report*, ἵχνη, *steps*, or *pattern*, ἐπιτύχω, *obtain*, or *injoy*. So that almost the whole sentence appears to be made up of scripture phraseology. And can it well be doubted, but the like was intended as to μνημονεύειν? Which verb often occurs in the new testament, where it always signifies *to remember*, *call to mind*, or *be mindful of*. But in that sense it seems a very unusual expression to say

^a Vol. ii. p. 348, &c.

say, of any one, *He remembers, or is mindful of you, in a whole epistle.* And therefore, to avoid this, a different signification has been here given to *μνημονεύειν*, namely, *to praise greatly, always to commend*, as the apostle never blames the *Ephesians*. But no authority is produced for that sense, either from the new testament, or any other writer. And St. Paul himself, both in that epistle, *chap. ii. ver. 11.* and writing to the *Colossians*, *chap. iv. ver. 18.* uses that verb in the common signification, *to remember*. Besides, how does he more commend the persons written to, in that epistle, than, agreeably to his usual manner, he does any other body of *gentile* christians, to whom he was not personally known, in writing to them; or indeed than he has commended the *Colossians*? For, as to the *gentile* converts in that church, Mr. Peirce has observed, that he all along commends them, without passing the least censure upon them. Though, in *chap. ii. ver. 20.* applying himself to the *jewish* converts, he blames them for attempting to subject the *gentiles* to the *Mosaic* ordinances. But a particular application of this sort might not be thought so requisite, in a more general epistle, addressed to the *gentile* churches, as the author of the letter supposes that epistle to have been.

Another reason assigned against the emendation, is this: "That in all the editions of *Ignatius's* epistles, as also in the old *latin* version, and interpolated epistles, the verb is in the third person. And, as to the interpolated epistles, *ὃς πάντοτε ἐν ταῖς δεήσεσιν αὐτῶν μνημονεύει ὑμῶν*, is said to be the true reading, and not *ἡμῶν*, as in the letter; it being supposed that a reference is there made to *Eph. i. 16.*" The author of the letter copied that passage from the edition of *Ittigius*, which was the only one he had by him. But by what bishop *Pearson* has said, in defence of the other reading, he thinks it better supported. However, he does not perceive, that what he has offered, is any way affected by it; since he is so far from denying that the author of the interpolated epistles, thought *Ignatius* designed to tell the *Ephesians*, that St. Paul had written an epistle to them; that he immediately produces another passage, from him, to prove the contrary. But though the interpolator's copy might read the verb in the third person, as well as all those hitherto collated by our modern critics: yet it does not from thence necessarily follow, that this is the true reading. There are some passages even of the new testament, in which all the copies agree; and yet the best commentators are not satisfied, that the present reading is genuine.

It

It is further objected: "That, if *Ignatius* intended to say, that he mentioned the *Ephesians* in all his epistles, he would have added, *As I do also the church of Antioch in Syria, of which I am not worthy.*" But why it should be supposed, that he would say this to the *Ephesians*, seems not so plain to conceive. Though, in a letter to the church of *Antioch*, he might perhaps have chosen to acquaint them with such an instance of his affection and regard for them.

But the greatest stress seems to be laid upon the manner of expression: "Which is said to agree with the style of *Ignatius*, in other places, where two or more members of a sentence are carried on, by the relative $\delta\varsigma$, respecting the same subject, or preceding noun. And instances of this are cited from his epistles *Ad Magnes.* § viii. *Philadelph.* § i. and §. xi." This form of construction indeed often occurs in *Ignatius*, and may seem to have risen more especially from his imitation of *St. Paul*, with whom it is not uncommon. Examples of this may be seen, in *Ephes.* ii. 20,—22; and iv. 15, 16. *Coloss.* i. 27, 28; and ii. 10, 11. to name no more. However, both *St. Paul* and *Ignatius*, like other writers, frequently refer the relative to some subsequent noun, which is not the principal subject of the sentence; as *Ephes.* i. 12,—14. *Coloss.* i. 12,—14. And in *Ephes.* i. 6,—8. there are three relatives in one sentence, the first and third of which respect the same substantive, and the second another, which intervenes. It would be needless to produce examples from *Ignatius*, which are obvious in all his epistles. Nay, the last instance in the objection, *Ad Philadelph.* § xi. is of that kind; where the first $\delta\varsigma$ respects $\phi\acute{\iota}\lambdaων$, and the second $\rho\acute{\epsilon}\omega$. A parallel example to which may be seen *Coloss.* iv. 7,—9.

It is further objected: "That, if after having spoken of *Paul*, *Ignatius* had said any thing of himself, particularly that he mentioned them in all his epistles; he would have said, $\kappa\acute{\alpha}\gamma\omega$, as indeed the nature of the thing requires he should." What is here said, is true, where the former sense is complete, and the subject is changed. So this writer, after speaking of other persons in § xi. *ad Philadelph.* when he comes to speak of himself, introduces it by the words, $\kappa\acute{\alpha}\gamma\omega\ \tau\tilde{\omega}\ \Theta\epsilon\tilde{\omega}\ \epsilon\upsilon\chi\alpha\rho\iota\varsigma\tilde{\omega}$. But in the passage *ad Ephes.* the sense is not complete, but continued by $\delta\varsigma$, which therefore could not consistently have been changed into $\kappa\acute{\alpha}\gamma\omega$. Though he might have introduced it before, by dividing the sentence, and instead of $\tilde{\epsilon}\ \gamma\acute{\epsilon}\nuοιτό\ μοι$, saying, $\kappa\acute{\alpha}\gamma\omega\ \epsilon\upsilon\chiομαι\ αὐτῶ, \&c.$ But that would no way affect the following member now under consideration.

Should what has been offered not prove satisfactory, the difficulty will still remain, how to reconcile the present reading, in *Ignatius*, with Dr. *Mill's* reasons against St. *Paul's* epistle being written to the *Ephesians*. Particularly *chap. i. ver. 15.* when compared with *Coloss. chap. i. ver. 4.* The most plausible solution of which seems to be that in Mr. *Locke*, taken from *Grotius*, who explains those words, *After I heard of your faith*, when spoken to the *Ephesians*, by *After I heard of the continuance of your faith.* But, as the same expression, when used to the *Colossians*, is by all interpreters taken in the obvious meaning, as spoken to persons, whom the apostle had never seen; is it reasonable to imagine, that he would have used it, in so different a sense, in two epistles, which were both before him at the same time; were both to be carried by the same messenger; and, as the author of the letter supposes, were to be interchanged, and read by both the churches, to whom they were first delivered?

The end of the POSTSCRIPT.

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CHAP.

CHAP. X. St. Paul sets out, upon his *fourth apostolic journey*: sails for *Rome*: takes the island *Crete*, in his way; is shipwreck'd, and cast upon the island *Melita*. When he arrived at *Rome*, he was confined there, in his own hired house, for two years. From thence, he wrote several epistles; received frequent messages, from distant places; and sent messages to several of the churches. Acts xxviith and xxviiith chapters.

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ADVER-

ADVERTISEMENT

Concerning the INDEXES.

In all the following *indexes*; p. stands for page; a, for *volume first*; b, for *volume second*; and c, for *volume third*.

When any passage, related in the *Acts of the Apostles*, is wanted, the reader may take his new testament; and find out the chapter and verse, in the *Acts of the Apostles*: and then he will easily find out the same passage, in this history: by looking in the margin, at the top of any page. Consulting the *contents* will, also, readily direct to any part of the *history*.

When a text, in the *Acts of the apostles*, is referred to, the reader is to consult the *history*, or *notes*, upon that place.

N. B. As the pages, in the *first* and *second* edition of this history, differ but a little, the *contents* and *indexes*, may, in a great measure, serve for both editions.

I. An INDEX of the *hebrew words*, explained, or quoted, in these three VOLUMES.

אֲבִי אֵשׁ *abi-ishta*, father-fire, a. p. 137.

אַחֲרֵי כֵן *akaree cheen*, after these things; the same as [in the last days.] Acts ii. 17.

בַּעַל כִּיּוֹן *Bal-kiun*, the same with *Vulcan*. a, p. 137.

בָּרְנָבָא *Barnabi*, the son of a prophet. Acts iv. 36. and xi. 22.

וָ *Vau*. The particle, וָ *vau*, must be, sometimes, transposed in the translation, b. p. 9.

וְרַבִּים מִישְׁנֵי אֲדָמָה עָפָר *verabbim mishanee admah bapbar*, &c. And, as to the multitude, who sleep, in the dust

of the earth, &c. the nominative case absolute. Acts vii. 40.

זִנוּת *zenuth*, impurity, or lewdness. 224. לְרוּחַ הַיּוֹם *leruach hajom*, in the wind of the day. a, p. 32.

מַכָּה *macceh*, to smite so as to kill. Acts vii. 24.

עֵגְלָה *Eglah*, a calf. Acts ix. 36.

עַל הַדָּם *Al hadam*, at, or before, the blood. b, p. 70.

רָאֵה רָאִיתִי *raoh, raithi*, seeing I have seen. Or, I have assuredly seen. Acts vii. 34.

רָחֵל *rachel*, which signifies a sheep. Acts ix. 36.

K 2

II. An

II. AN INDEX of the greek words, explained in these three volumes.

A.

*Ἀγγελος an angel, (which commonly signifies an intelligent being, of an order superior to the human race) does, sometimes, signifie, a man, sent, as a messenger, Acts xvii. 15. See, also, b, p. 9.

*Ἀγορά an assembly, or the place of assembling.

*Ἀγορεύω a person, belonging to the forum, or place of public concourse. Acts xvii. 5. and xix. 38.

*Ἀδικημα a crime, cognizeable by the civil magistrate. Acts xxiv. 20, 21.

Αἰὼν μέλλων the age to come, or the gospel-age. Acts iii. 21.

*Ἀπ' αἰῶνος from the begining of the jewish dispensation. Acts iii. 21.

*Αἰώνιος [See Περὶ.]

*Ἀκούω signifies, sometimes to hear, sometimes to hear and understand. Acts ix. 7. compared with Acts xxii. 9.

*Ἀλληγορούμενα, Gal. iv. 24. signifies (not an allegory; but) allegorized. See the synopsis of the epistle to the Galatians, b, p. 141.

*Ἀμαρτωλοὶ siners, [or vicious persons,] applied to the wicked gentiles. See on Acts ii. 23.

*Ἀναζωπυρεῖν to stir a fire, or blow up the flame; applied to stirring up the gifts of the spirit. a, p. 34.

*Ἀναστάσις the resurrection; might, perhaps, by the Athenians, be taken for a goddess. Acts xvii. 18.

*Ἀναστήσας having raised up Jesus, (not from the dead, but) as a prophet. Acts iii. 26.

*Ἄνδρες, ἀδελφοὶ, men, brethren, no hebraism. Acts i. 16.

*Ἄνδρες εὐλαβεῖς devout men. Acts viii. 2.

*Ἀνδύπατος, not a prætor, but a proconsul. Acts xiii. 7. and xix. 38.

*Ἀνόμων, siners among the gentiles. So ἀμαρτωλοὶ. See on Acts ii. 23.

*Ἀπ' αἰῶνος, see above; immediately after αἰὼν μέλλων.

*Ἀπάρχαι the first fruits. Acts xi. 30.

*Ἀπολλυμενοὶ, the lost, or abandoned, Acts ii. 47.

*Ἀργύριον a jewisb shekel; the value of it, in our english coin. Acts xix. 19.

*Ἀσεβής ungodly, or an idolator. See on Acts ii. 23. and vii. 2.

*Ἀδυνείς without strength. See on Acts ii. 23.

Ἀντιστῆλαι eye-witnesses. Acts xi. 30.

Γ

Γῆ [See ἡ γῆ.]

Γλεύκος must; that is, new, or sweet, wine. Acts ii. 13.

Γνώσις knowledge; a spiritual gift. a, p. 44.

Δ

Δεισιδαιμονία does, sometimes, signifie religion; sometimes, superstition. Acts xvii. 22. and xxv. 19.

Δεισιδαιμονεσέστερος more religious than other people. Acts xvii. 22. and xxv. 19.

Δέω to bind. a, p. 50.

Διαδόχαι the successors of the first converts. Acts xi. 30.

Διακονία deaconship, or ministry; applied to various things. Acts xi. 29. and xii. 25.

Διάλεκτος, sometimes, signifies a dialect; sometimes a different language. Acts ii. 8.

Διατάσσειν to set in order. A military term. Acts vii. 53.

Διοπετές the image, which fell down from Jupiter. Acts xix. 35.

Δορκάς [answering to the hebrew word; Tabitha;] signifies a roe, or wild-goat. But, according to Dr. Shaw, the gazel, or antelope. Acts ix. 36.

Δύναμις miraculous power. a, p. 37; 39.

Ε

Εἰς concerning. Acts ii. 25.

Εἰς among. Acts vii. 53.

Εμμορ τῆς συχῆς Emmor the father of Stchem. So father, mother, brother, son, are often left out, and to be supplied. Acts vii. 16.

Εμφασις

Ἐμφανίζω to accuse, or lay open a crime. Acts xxiv. 1.
 Ἐξω. [See Πόλις.]
 Ἐπαρχία a province. Acts xxv. 1.
 Εὐπορέω to abound, or have plenty. Acts xi. 28, 29.
 Ἐφέσια γράμματα letters or words, made use of, in the Ephesian incantations. Acts xix. 18, 19.

H

Ἡ γῆ signifies, sometimes, the whole earth; sometimes, the land; meaning one particular country. [So does οἰκόμενη.] See on Acts xi. 28.
 Ἡφαίστος Vulcan. a, p. 137.

I

Ἰνα that, — must, sometimes, in construction, be transposed. b, p. 9.
 Ἰδὼν εἶδον seeing I have seen: not an hebraism. Acts vii. 34.

K

Καὶ γὰρ And I, or I also: when properly used. c, p. 57.
 Καθεξῆς in order, from church to church. Acts xviii. 23.
 Καταπονεμένω subdued in a struggle. Acts vii. 24.
 Κατ' οἶκον in the house. Acts ii. 46. and v. 42.
 Κρίνω to condemn. Acts xiii. 46. So I think; or I am of that opinion. Acts xv. 19.
 Κυβερνήσεις governments. a, p. 71.

Λ

Ὁ Λαός the people; that is, in the new testament, the people of the jews. Acts xxvi. 17.
 Λιβερίνων the descendents of freedmen. A latin word. Acts vi. 9.
 Λύω to loose. a, p. 50.

M

Μηδὲν διακρινόμενος making no scruple. Acts x. 20.
 Μνημονεύειν does not signifie, to praise, or to retain in memory; but to mention, or to make mention of. b, p. 349. c, p. 55, 56.

Μωσῆς:] Ὁ γὰρ Μωσῆς, — ἐκ οἷδαμεν τί γέγονεν αὐτῷ. For as for this Moses, — we know not what is become of him. — The nominative case is, here, absolute; as in many other texts, in the old and new testament. Acts vii. 40.

N

Νεανίας a youth. Acts vii. 58. See on Acts viii. 1.
 Νίγερ the black. A latin word. Acts xiii. 1.
 Νομίζω to act according to custom. Acts xvi. 13.

O

Οἰκόμενη the world, or one particular country. [So does ἡ γῆ signifie.] See on Acts xi. 28.
 Ὃς who.] Two or more, members of a sentence are carried on, by this relative, respecting the same subject, or præceding noun. Sometimes, it refers to the nearest antecedent, sometimes to one more distant. In some instances, it refers to the subsequent noun, which is not the principal subject of the sentence. c, p. 57.

Π

Παρήσια speaking openly and boldly. b, p. 16.
 Πόλις a city, or town. a, p. 156.
 Ἐξω πόλεις cities beyond the borders of Palestine. Acts ix. 1.
 Πορνεία uncleanness, impurity, or lewdness, at large: and not merely adultery. It is onely in a secondary sense, that it signifies idolatry. a, p. 224.
 Πρεσβύτερος an ambassador. See on Acts viii. 1. a, p. 147.
 Πρὸ χρόνων αἰώνων before the times under the law. Acts iii. 21.

P

Ρήγιον Rhegium, a breach. The name of a town, upon the coast of Italy; where it has been supposed that the island Sicily was broke off from the continent. Acts xxviii. 13.

Σελ.

Σ

litary term. Acts xiii. 48.

Σβεννύνειν *to quench a flame, or put out a fire*; — applied to *quenching* the miraculous gifts of the spirit. a, p. 33.
 Σεβόμενοι προσήλυτοι *devout proselytes*. a, p. 228.
 Σιδάρια *handkerchiefs*, and σιμικίνδια *aprons*: two latin words. Acts xix. 12.
 Σώω, σώω, σώζω, and σωτηρία, used, sometimes, for a *temporal deliverance*; sometimes, for *everlasting salvation*. Acts iv. 12.
 Σωζόμενοι *the saved, or reformed*. Acts ii. 47.
 Σπείρα *a cohort*; consisting, sometimes, of a thousand soldiers. For over it, was χιλιάρχος *a tribune, or captain of a thousand*. Acts x. 1. a, p. 231.
 Στρατηγός, or ἀντισρατήρ *a pro-prætor*. Acts xiii. 7.
 Συναναμίσσινθαι *to keep up familiar society with any person*. b, p. 130.
 Σύντροφος *a person educated with another*. Acts xiii. 1.

Τ

Τεταγμένοι *disposed, or set in order*. A mi-

Τ

Τὸς παρακλήσεως *the son of consolation, or of exhortation*. Acts iv. 36.
 Τπεριδὼν *looking with contempt, or indignation*. Acts xvii. 30.
 Τπρέται *ministers*. Acts xiii. 5.

Χ

Χειροτονεῖν originally signified, *to stretch out, or lift up, the hand, in popular elections*. But, afterwards, it came to be used, in a laxer sense; and to signify *to appoint, or constitute*, whether by election, or otherwise. Acts xiv. 23.
 Χρηματίζω sometimes, *to warn, by divine admonition*. Χρηματισμός *a divine admonition*. Acts xi. 26.

Ψ

Ψεύσασθαι, with an accusative case of the person, signifies, *to impose upon, or deceive*: but, with a dative case, signifies, *to lye to a person*. Acts v. 3, 4.

III. An INDEX of texts differently read.

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IV. An

IV. An INDEX of texts, explained, or quoted.

N. B. As to any text, in *the Acts of the Apostles*, see upon the text itself; where the subject, treated of, may be easily found, by consulting the place.

OLD TESTAMENT.

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- Rev. ii. 1, &c. b, p. 187.
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V. An INDEX of the principal matters contained in these
 THREE VOLUMES.

A

ABRAHAM:] The youngest son of Terah. His age, when he left Charran, and when his father died. a, p. 126. He was in high esteem, among the *jews*; and the apostles began with him, in preaching to *jews*. b, p. 30. Abraham and his family were circumcised, in one day; as whole families of christians were, afterwards, baptized, in one day. b, p. 95.

Achaia: a proconsular province, at one time; *Cæsarean*, at another time. b, p. 144.

Acts of the apostles:] In what year of our lord, that history was written. b, p. 322. St. Luke, the author of it. b, p. 323, &c. The general doctrine of that book contains nothing absurd, nor unreasonable. b, p. 333, &c. The particular doctrines, suited to the state of the persons, to whom they preached; whether *jews*, devout gentiles, or idolatrous gentiles. b, p. 336. The evidence, for christianity, arising from the antient prophecies; which the apostles made use of, to *jews*, and *proselytes of the gate*; but not to convert idolatrous gentiles. b, p. 337. The argument, from miracles, and the gifts of the spirit. b, p. 338. The acts of the apostles, illustrated, and confirmed, by the four gospels, and the apostolic epistles. b, p. 339. The jewish and roman history confirm the truth of the history, related in the acts of the apostles. If any history of former times deserve regard, the sacred history deserves to be credited. And, if the his-

A.

tory be true, christianity cannot be false. b, p. 340, &c.

Ægyptian:] The ægyptian impostor, who deluded, and ruined, many of the *jews*. b, p. 156, &c. 235.

Ælian:] referred to. b, p. 38.

Æra:] The vulgar christian æra begins too late, by four, or five, years. a, p. 17.

Agellius:] referred to. b, p. 88.

Agrippa:] See Herod.

Agrippina:] her character. She was second wife of Claudius Cæsar; and mother of Nero; had a great ascendent over Claudius; and, at last, poisoned him. b, p. 150, &c. Instead of Britannicus, the son of Claudius, she got her son, Nero, advanced to be emperor. b, p. 153. At first, Agrippina ruled the empire. b, p. 154. [See Nero.]

Ainsworth:] quoted, or referred to. a, p. 142; 225; 233. b, p. 66; 69; 160; 226.

Aldrich, [Dr.] referred to. a, p. 190.

Alexander the copper-smith; a violent enemy of St. Paul. b, p. 182.

Alexander the great,] borne at Pella, not far from Beræa. b, p. 103. It was not Alexander the great, but Darius Nothus, who granted the samaritans liberty to build the temple upon Mount Gerizim. a, p. 151.

Alexander:] See Tiberius.

Alexandrian jews, after the death of Caligula, stood upon their defence. Herod Agrippa procured, from Claudius Cæsar, an edict in their favor. a, p. 282.

Amphi-

A

Amphipolis:] that city described. b, p. 97.
Ananias] did not confer, on *Saul*, the gift of the *holy spirit*. a, p. 175; 177, &c.
Ananias, and his wife *Sapphira*, struck dead, by miracle. a, p. 52.
Ananias, the son of *Nebedæus*, the jewish high-priest, and head of the *sanhedrim*. b, p. 75; 77; 239; 268.
Ananus, the son of *Ananus*, the jewish high-priest, a sadducee; and a seditious, turbulent, cruel, man. b, p. 268.
Angel:] An angel sent to *Cornelius*: but our lord *Jesus Christ*, himself, appeared to the apostle *Peter*. a, p. 235, &c.
The angel of the covenant delivered the law, from *Mount Sinai*; attended by troops of *inferior angels*. a, p. 140.
An angel does, sometimes, signify a man, sent as a messenger. Acts xii. 15.
Antioch in Syria:] a description of it; the number of the *jews*, in that city. a, p. 246. The disciples of *Jesus*, first called *christians*, there. a, p. 248, &c. That church, the mother-church of the gentile christians; as that, at *Jerusalem*, was of the *jewish christians*. b, p. 24; 40.
Antiochus epiphanes:] the grand persecutor of the *jews*, died a remarkable death; like *Herod Agrippa*, the persecutor of the christians. a, p. 289.
Antipatris, described. b, p. 245.
Antonia:] The tower of *Antonia*, described. b, p. 233, &c.
Antonine's itinerarium, referred to. b, p. 280.
Apelles, the celebrated painter, borne in *Cous*, or *Cos*. b, p. 221.
Apelles, the *Ascalonite*; a wicked man; punished according to his deserts. a, p. 21.
Apis:] one of the gods of *Ægypt*. a, p. 136.
Apollos, the eloquent *Alexandrian*; a jew, a disciple of *John the baptist*. Acts xviii. 24, &c.
Apollonia:] described. b, p. 98.
Appian:] referred to. b, p. 88.
Appion, the *egyptian*, calumniated the *jews*. *Josephus* wrote two books against him, in their vindication. a, p. 211.

A

Apostles:] The names of the *twelve apostles*; and their being trained up, for their work. a, p. 5. their first expedition. a, p. 8. Their second commission. *Jesus* took his leave of them, in a very solemn and affectionate manner. a, p. 9; 15. They were well acquainted with our lord, before his death; and heard him foretell his own resurrection. a, p. 12.
Apostles:] An apostle, chosen instead of *Judas Iscariot*. a, p. 21. *Mysteries* revealed to *apostles*, onely. a, p. 41. b, p. 19. The scheme of christianity revealed to *apostles*, onely. a, p. 43; 144. The *apostles*, by the laying on of their hands, could confer *spiritual gifts*, or *miraculous powers*, upon other christians. a, p. 63. b, p. 25. They seem to have conferred such gifts, or powers, upon all adult converts, wherever they came. a, p. 63; 163; 165. No christians, but *apostles*, could confer the *holy spirit*, upon other persons. a, p. 64; 162; 177. *The apostles*, having received the *spirit*, began to preach. a, p. 73. They spoke a variety of languages; and with a good accent. a, p. 76. They were mocked and insulted, by those *jews*, who understood not the languages, which they spoke. a, p. 76. Two of the *apostles* imprisoned. a, p. 95. called before the *sanhedrim*. a, p. 96. The *sanhedrim* forbid them to preach, any more, in the name of *Jesus*; with which they refused to comply. a, p. 99. Upon the *apostles*, and their company, there was a second effusion of the *spirit*. a, p. 100. All the *twelve apostles* apprehended, by the leading *jews*, at *Jerusalem*; and sent to the common prison. They were delivered, by an angel; who sent them to preach, again, in one of the courts of the temple. a, p. 107. *The sanhedrim* threatened, and chid them; but could not intimidate them. a, p. 110. By order of the *sanhedrim*, the *twelve apostles* were whipt, publicly, with the forty stripes save one. a, p. 113. In condescension to the prejudices of the *apostles*, our lord did not, at first, send them to preach

A

preach among the *samaritanes*. a, p. 159. The other apostles had no notion of the supremacy of St. *Peter*. a, p. 162. c, p. 38. The *apostles* bore their testimony to the facts, relating to *Jesus Christ*, and his religion. b, p. 11. The reasons, why there were twelve apostles of the *circumcision*, and only two of the *gentiles*. b, p. 22. The reasons, why the *sanhedrim* could not silence the *apostles*. c, p. 5, &c. The different method, made use of, by the *apostles*, in preaching to *jews* and *gentiles*. b, p. 30. They were not inspired, as to their ordinary conduct. b, p. 80; 241. c, p. 45. The three apostles, *Peter*, *James*, and *John*, acquainted, by St. *Paul*, with the conversion of idolatrous *gentiles*. b, p. 54. The *apostles*, themselves, præjudiced, for a long time, against the abolishing of the ceremonial law. b, p. 227, &c. The *apostles* could not work miracles, whenever they pleased. c, p. 15, &c.

Apostolic: [See under the word *Christian*.] The *apostolic decree*, (mentioned *Acts* xv.) never concerned any christians, but such as had been *profelytes of the gate*. b, p. 61, &c. The abstinences, enjoined them, were not parts of the ceremonial, but of the *political*, law. b, p. 63, &c. The advantages of this interpretation of the *apostolic decree*. b, p. 65, &c.

The *apostolic epistles* illustrate and confirm what was said in the *Acts of the apostles*. b, p. 339, &c.

The *apostolic gifts*. a, p. 40.

The *apostolic inspiration*;] the nature of it. c, p. 45.

Apostolic journies; [See under the word, *Paul*.]

The *apostolic rod*:] a, p. 51; 105.

Aratus, quoted. a, p. 145. b, p. 110.

Arbutnot, [Dr.] on coins, referred to: b, p. 167.

Archelaus succeeded his father, *Herod* the Great, as king of *Judæa* and *Samaria*. He was deposed; and *Judæa* reduced to a roman province. a, p. 192.

An Areopagite:] a member of one of the courts, at *Athens*. b, p. 105. *Plato* afraid of that court. St. *Paul* brought

A

before it. b, p. 106, 107, 108. St. *Paul* converts a member of that venerable court. b, p. 111.

Aretas, king of *Arabia*, subject to the romans. a, p. 202, &c.

Aristophanes, referred to. b, p. 183.

Arrian, referred to. a, p. 134.

Ascension of Jesus, compared with that of *Elijah*. a, p. 15.

Asia:] the upper and lower *Asia*. b, p. 160.

Asiarchs:] who, or what, they were. b, p. 181, &c.

Athanasius, referred to. a, p. 254. b, p. 325.

Athens:] a city much given to idolatry. b, p. 104. The two courts of judicature, there. b, p. 105, &c. St. *Paul* did, most probably, work miracles there. c, p. 18, &c. A *christian church*, at *Athens*, many ages after the *apostles*. c, p. 19. The *christians*, at *Athens*, much excelled the *heathens*, there, in piety and virtue. c, p. 19.

The *Athenians*, a vane and conceited people. b, p. 105, 106. c, p. 17; 20, 21.

Augustin, or *Austin*:] quoted, or referred to. b, p. 82; 105; 326. c, p. 33; 48, 49.

Augustus Cæsar,] the second of the roman emperors. During his reign, *Jesus Christ* was borne. a, p. 190. he augmented the colony at *Philippi*. b, p. 88.

Aulus Gellius, referred to. b, p. 106; 180.

B

Baptism.] Before *baptism* by water, the *holy spirit* was poured out, upon the first-fruits of the *gentile* converts. a, p. 241. b, p. 55. Whole families baptized together; in allusion to the *jews* baptizing whole families of heathen profelytes; or to *Abraham* and his family's being circumcised together. b, p. 92; 94, &c.

Bar-jesus:] The magian, struck blind, by miracle. a, p. 53. St. *Paul* exercised the *apostolic rod* upon him. b, p. 27.

Barna-

B

Barnabas;] and *Saul*, constituted *apostles*, when no other *apostle* was at *Jerusalem*. b, p. 4. *Barnabas* constituted *apostle* of the *gentiles*, about the same time with *Saul*. b, p. 19. &c. *Barnabas* and *Saul* preach a whole year, to the *christians*, at *Antioch*, who had been *profelytes of the gate*. Acts xi. 26. These two constituted *apostles*; Acts xiii. 1, &c. The *spiritual gifts*, and *miraculous powers*, conferred on *Barnabas*, when he was constituted *apostle*. b, p. 19, &c. They laid the foundation of a *christian church*, among the *idolatrous gentiles*, by converting *Sergius Paulus*. Acts xiii. 7. They exercised the *apostolic rod*, upon *Bar-jesus*. Acts xiii. 8, &c. *Paul* and *Barnabas* differed, about *John Mark*, and went separate peregrinations. But they were, afterwards, fully reconciled again. b, p. 79, &c. The *epistle*, ascribed to *Barnabas*. b, p. 326.

Baronius; quoted, or referred to. a, p. 254. b, p. 189.

Barrington [Lord:] See *Miscellanea sacra*.

Basil the Great; referred to. b, p. 290; 344, 345.

Bede [the venerable] introduced the reckoning of the years, from the birth of *Christ*, in these western parts. a, p. 17.

Bengelius, quoted, or referred to. a, p. 187; 246.

Benjamin's itinerary, quoted. a, p. 137.

Bentley [Dr. Richard,] referred to. c, p. 11.

Bernice, a lady of bad fame. b, p. 256, &c.

Beroea, described. The *jews*, there, of a more noble disposition than those of *Thessalonica*. b, p. 103.

Beza mentions various readings, Acts i. 2. and xiv. 10.; 19. and xv. 29. and xix. 9. and xx. 3. and xxiv. 1. and xxvi. 17.

Beza quoted, or referred to. a, p. 77; 136; 148; 167; 246; 255. b, p. 161.

Binding and looseing. a, p. 49; 56.

Bishops and deacons, in the *apostolic age*,

B

pointed out, by the *spirit*. a, p. 48. b, p. 219. They were taken from among the *elders* of particular churches. a, p. 67. *Bishops* and *deacons* were not ordained, upon a *christian church's* being first planted. b, p. 187.

Blackwall [Dr. of *Aberdeen*:] see *Mythology*.

Bochart, quoted, or referred to. a, p. 131; 137.

Books of the new testament, canonical; as written, or confirmed, by some of the *apostles*. a, p. 44.

Breaking of bread, put for celebrating the *lord's-supper*. a, p. 83.

Budæus, referred to. b, p. 105.

Bullock [Dr.] referred to. b, p. 337.

Burrus. [See *Seneca*.] *Burrus Afranius*, captain of the guards to *Nero*; and one of his principal ministers of state. b, p. 154. *St. Paul* was delivered to the care of *Burrus Afranius*, when he was carried, in chains, to *Rome*. b, p. 280.

Burthens:] No unnecessary burthens, in the *christian law*. b, p. 68, &c.

C

Cæsar [*Julius*,] the first roman emperor. a, p. 189. &c.

Cæsarea;] described. a, p. 231. b, p. 252. That city, built by *Herod the Great*. a, p. 231. A dreadful quarrel between the *jews* and *syrians*, there. b, p. 249.

Cæsarean provinces, in the roman empire: how distinguished from such as were *proconsular*. *Achaia*, sometimes, of the former sort; sometimes, of the latter. b, p. 144.

Caius, a *christian*; mentioned, in several texts, may not, always, mean the same person. b, p. 181.

Caius Caligula; chosen, by *Tiberius Cæsar*, to be his successor, in the roman empire: and proved more bruteish and vile than he. a, p. 199. The beginning of his reign, commendable. a, p. 208; 272. but, afterwards, he became cruel and abominable, a, p. 209; 272, &c. his cruel designs against the *jews*, threw them into the utmost consternation;

C

sternation; especially his design to set up his statue, in the temple, at *Jerusalem*, to be worshiped as a god. a, p. 212, &c. *Caius* his wild extravagance. a, p. 274, &c. The conspiracy against him, which ended in his death. a, p. 277, &c.

Caiaphas, the jewish high-priest, who had procured the death of *Jesus*, was, himself, deposed. a, p. 196.

Canaanites:] See *Seven*.

Capell. [Ludovic,] referred to. a, p. 127.

Captain of the temple:] Who, or what, he was. a, p. 95; 109. called, by the jews, *the ruler of the mountain of the house*. a, p. 109.

Carthage:] A catalogue of the books of scripture, given, by the third council of *Carthage*. b, p. 326.

Casaubon; quoted, or referred to. a, p. 112. b, p. 35; 184.

Cassius Chærea; at the head of the conspiracy, which effected the death of *Caius Caligula*. a, p. 277, &c.

Cassius Longinus, succeeded *Vibius Marfus*, as præfident of *Syria*: was succeeded by *Ummidius Quadratus*. b, p. 77.

Castellio; referred to. b, p. 89.

Castor and Pollux:] In what manner the heathens described them. b, p. 278.

Cellarius; referred to. b, p. 344.

Cenchrea; the eastern port to *Corinth*. b, p. 113; 214.

Ceremonial law; abolished, by the death of *Christ*, and erecting of his kingdom. c, p. 41.

Cerinthus and *Ebion*. c, p. 34.

Chain:] Some prisoners fastened, by a chain to a soldier. b, p. 259; 264; 281. How *St. Peter* was chained to two soldiers. a, p. 285, &c.

Chaldee paraphrases. a, p. 184.

Chandler [bishop,] quoted, or referred to. a, p. 194, 195. b, p. 337.

Chandler [Dr. Samuel,] referred to. a, p. 79. b, p. 337.

The charitable contribution of the gentile christians, at *Antioch*, tended to soften the minds of the jewish christians, at *Jerusalem*; to whom that charity was sent. a, p. 252. The community of goods, or charitable fund, first raised

C

by the three thousand; and, afterwards, revived by the five thousand; not designed as a pattern for all christians. *Acts* ii. 44, &c. and iv. 34, &c. c, p. 3, &c.

Chief-priests, among the jews, quarrelled with the inferior priests, and reduced them to great extremities. b, p. 253.

Chishull's travels, quoted. b, p. 180.

Chiun, Vulcan, Rempham, or Saturn:] What his image, or star, was. a, p. 137.

Christ. [See *Jesus*.] He is thought to have been called *Chrestus*, by *Suetonius*. b, p. 114.

Christians:] The disciples of *Jesus*, so called, first, at *Antioch*, in *Syria*; — the reasons for that appellation. a, p. 248, &c. *Christians* may eat blood, things strangled, and things offered to idols; notwithstanding the apostolic decree. b, p. 68. The christians, at *Athens*, much excelled the heathens, in piety and virtue. c, p. 19. *Christians*, in general, are not obliged to observe the apostolic decree, mentioned *Acts* xv. though the christians, who had been profelytes of the gate, were, for some time, obliged to observe it. What our lord said, concerning the lawfulness of eating any sort of wholesome food; and *St. Paul's* declaration, to the idolatrous gentiles, that there was nothing, in itself, common, or unclean, reconciled with the apostolic decree. b, p. 67, &c. The christians, persecuted, by the jews, at *Theffalonica*. b, p. 101. All the christians, jewish or gentile, usually assembled together, for religious worship; and had the epistles of *St. Paul* publicly read, among them. b, p. 124. The jewish, reconciled to the gentile, christians, partly by the charity, which they received from them. a, p. 252. b, p. 225. The christians of *Rome* went, a long way, to meet the apostle *Paul*; when he was brought, in chains, to that city. b, p. 280.

Christian religion:] a reasonable service, and the perfect law of liberty; it alters nothing in men's civil rights and duties. b, p. 68; 336. Notwithstanding

C

standing the reasonableness of the christian religion, miracles were highly proper, at the first planting of it, b, p. 335.

Chrysostome:] of the opinion that, in the apostolic age, the spirit was conferred upon all believers. a, p. 64. His works quoted, or referred to. a, p. 116; 246; 254. b, p. 89. c, p. 31, 32.

Church:] The christian church, at Antioch, in Syria, the mother-church of the gentiles; as the church, at Jerusalem, was of the jewish, or of all the christian, churches. b, p. 24.

Cicero:] quoted, or referred to. b, p. 96; 105; 180; 258; 280.

Circumcision:] The reasons, why St. Paul approved of Timothy's submitting to that rite; and refused his consent to it, in the case of Titus. b, p. 83, &c. Abraham, and his whole family, were circumcised together: as whole families of christians were, afterwards, baptized together. b, p. 95.

City:] Criminals executed, without the cities of the jews; as, formerly, without the camp. a, p. 141. The apostles first planted the gospel, in cities; and, then, in the surrounding countries. b, p. 38.

Clarius, referred to. a, p. 284.

Clarke [Dr. Samuel,] quoted. b, p. 119.

Clarkson [Mr. David,] his treatise of the primitive episcopacy, largely quoted. c, p. 7, &c.

Claudius:] the fifth of the twelve Cæsars; uncle to Caligula, and succeeded him, as emperor. a, p. 280, &c. banished the jews from Rome. b, p. 114. his character. b, p. 148. He came into Britain. b, p. 149. his death, and the manner of it. b, p. 151, &c.

Clemens alexandrinus:] An account of him. b, p. 324; 331. quoted, or referred to. a, p. 48; 258. b, p. 19; 324; 348. c, p. 29.

Clemens romanus:] a short account of him. He is mentioned, by St. Paul, in his epistle to the Philippians. b, p. 315; 326. his epistle to the Corinthians, quoted, or referred to. a, p. 48. b, p. 326, 327.

C

Clerc:] Le Clerc, quoted, or referred to. a, p. 131; 155; 246; 255. b, p. 87; 92; 96; 105; 246.

Colony:] The nature of a roman colony. b, p. 88.

Colosse:] lay eastward of Laodicea, and not far from it. b, p. 344.

Colossians:] St. Paul wrote an epistle to them. b, p. 288. The history and synopsis of that epistle. b, p. 301, &c.

Colossus:] A description of the celebrated Colossus, in the island Rhodes. b, p. 221.

Cocceius; referred to. a, p. 246.

Companions of St. Paul. b, p. 285, &c.

Conscience:] What is meant by a good conscience. b, p. 240.

Coptic version, quoted. b, p. 189.

Corinth:] that city described. b, p. 113. the character of its inhabitants. b, p. 114.

Corinthians:] the history of the first epistle to the Corinthians. b, p. 169, &c. the synopsis of that epistle. b, p. 171. The history and synopsis of the second epistle to the Corinthians. b, p. 194, &c.

Corinthian brasse, much esteemed by the antients. a, p. 88.

Cornelius [a roman captain,] the first-fruits of the devout gentiles. Acts x. 1, &c.

Cornelius nepos:] referred to. b, p. 97.

Crellius:] referred to. a, p. 115.

Crucifixion of Christ:] in the year of the vulgar æra, 29. of Christ 33. a, p. 17.

Curtius [Quintus,] referred to. a, p. 156.

Cuspius Fadus, procurator of Judæa, was succeeded by Tiberius Alexander. b, p. 74.

Cyprus:] that island described. b, p. 25, &c.

Cyril, bishop of Jerusalem, referred to. a, p. 170. b, p. 325.

D

Damascus, described; the jews numerous there. a, p. 171. That city was subject to the king of Arabia. There Saul was in danger of his life. a, p. 202.

Darius Nothus (and not Alexander the Great,)

D

- Great,*) granted leave, to the *samaritanes*, to build the temple, on mount *Gerizim*. a, p. 151.
- David:*] Our lord descended from king *David*. a, p. 261. What is meant, by king *David's* being a man after God's own heart. b, p. 32.
- Deacons*, first chosen in the christian church; the nature of their office. a, p. 119. They were chosen, from among the *elders*, or first converts. [See under the words *Bishops* and *Elders*.]
- Decorum:*] The *decorum*, observed, in erecting Christ's spiritual kingdom. a, p. 235. The extraordinary *decorum*, observed, by St. *Paul*, and the other preachers of the gospel. b, p. 107; 183.
- Demas* did not forsake the christian religion; though he over-loved this world; and forsook St. *Paul*, when that apostle was in danger of his life. b, p. 287.
- Denocrates*, the famous architect, rebuilt the temple of *Diana*, at *Ephesus*; and planned the city of *Alexandria*, in *Ægypt*. b, p. 180.
- Destruction of Jerusalem:*] According to *Josephus*, surprizing prodigies happened, before the destruction of that city. a, p. 78.
- Devout:*] Some *jews* so called. Acts viii. 2. *Devout gentiles*, the same as *profelytes of the gate*. a, p. 227, &c. The spirit poured out, upon the first-fruits of them, before baptism. Acts x. 44, &c.
- Diana:*] An account of the temple of *Diana*. b, p. 179, &c.
- Dion Cassius*, quoted, or referred to. a, p. 167; 190, 191; 195; 199; 203; 272, 273; 275, 276, 277; 279, 280, 281. b, p. 26; 88; 114; 145; 148, 149, 150, 151, 152, 153; 157; 265.
- Dionysius* [called the *Areopagite*.] A catalogue of the books of *scripture*, by the anonymous author of the works, ascribed to *Dionysius*. b, p. 326.
- Dionysius exiguus* first introduced the reckoning of the years, from the birth of Christ. a, p. 16.

D

- Dionysius of Halicarnassus*, referred to. b, p. 108.
- Discerning of spirits:*] What was meant thereby. a, p. 46. granted to inferior christians, as well as to *apostles*. a, p. 68.
- Dissertation*, annexed to the paraphrase and notes on *Philemon*, referred to. b, p. 259; 264; 281.
- A doctrine*; some truth, delivered by inspiration. a, p. 70.
- Doddridge* [Dr. *Philip*,] quoted, or referred to. a, p. 93; 127; 129; 136; 143; 207; 284. b, p. 89; 167; 276.
- Doris:*] At *Doris*, certain rash young fellows erected *Cæsar's* image, in the *jewish* synagogue. But *Herod Agrippa* resented it, and had it taken down; with a reprimand for their insolence. a, p. 283.
- Doughtæus*, referred to. b, p. 42.
- Drake* [Samuel,] *de arâ ignoto deo sacrâ*; quoted. b, p. 107.
- Drusus*; quoted, or referred to. a, p. 115; 246, 247. b, p. 31; 35; 161; 166. c, p. 50.
- Dryden* [John,] his translation of *Juvenal*, quoted. b, p. 257.

E

- Ebionites:*] An account of them, a, p. 258, &c. c, p. 34. their opinion of St. *Paul*. b, p. 226.
- Elders:*] not officers in the christian church, but early converts. a, p. 67; 252. b, p. 4. From among them, were chosen *bishops* and *deacons*. b, p. 46; 187. and that, sometimes, by the direction of the *spirit*. a, p. 48; 68. b, p. 219. The *elders* of the christian church, at *Jerusalem*, acquainted with the conversion of the *idolatrous gentiles*. b, p. 225.
- Elfner:*] referred to. a, p. 77; 82.
- Elymas:*] An arabic word, which signifies the *magian*, or *sorcerer*. b, p. 27.
- Empire:*] See *Roman empire*.
- Enemy:*] No enemy to christianity can be supposed to have wrote such an history, as that of the *Acts of the apostles*; supposing christianity to be true. b, p. 337, &c.

Eph-

E

Ephesus:] St. Paul fought with wild beasts, there. b, p. 164, &c. that city described, and the temple of *Diana*. b, p. 179, &c.

Ephesians. [See *Laodicæans*.]

Epicuræans:] An account of their opinions. b, p. 104.

Epimenides, quoted by St. Paul. a, p. 145.

Epiphanius:] quoted, or referred to, a, p. 258. b, p. 32; 326, &c. c, p. 9.

Episcopus:] referred to. b, p. 240.

Epistle, or *Epistles*:] See under the following words, [St. Paul, *Thessalonians*, *Galatians*, *Corinthians*, *Timothy*, *Romans*, *Ephesians*, or *Laodicæans*, *Colossians*, *Philemon*, *Philippians*.] An epistle, wrote by other christians, never set upon a level with an epistle wrote by an apostle. b, p. 294. The apostolic epistles illustrate, and confirm, what is said, in the *Acts of the apostles*. b, p. 339, &c.

Erasmus, quoted, or referred to. b, p. 82; 89; 333.

Erostratus,] set on fire the temple of *Diana*, at *Ephesus*, merely that he might be remembered in future ages. b, p. 180.

Essay for a new translation of the bible, referred to. a, p. 100.

Essay, annexed to the paraphrase and notes on *Titus*, referred to. b, p. 60; 232, 233. The *essay*, annexed to the paraphrase and notes on 2 *Timothy*, referred to. b, p. 130; 188. The *essay* on inspiration, annexed to 1 *Timothy*, referred to. c, p. 45.

Essenes:] A sect of the *jews*; which paid a great veneration to *angels*; and were curious and exact, in bodily mortifications and purifications. b, p. 302; 304.

Estius; referred to. b, p. 189.

Evangelists:] An account of them. a, p. 66. Assistants to the apostles. a, p. 67. In what manner, the four evangelists wrote the life of our lord. a, p. 263. The three former evangelists followed the *jewish* computation of the hours of the day; as they wrote before the *jewish* polity was destroyed. St. *John* followed the *roman* computation; as he

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E

wrote, after the destruction of *Jerusalem*. c, p. 51; 53.

Euripides; referred to. b, p. 183.

Eusebius:] the ecclesiastical historian: an account of him. b, p. 324, &c. quoted, or referred to. a, p. 74; 167; 170; 183; 194; 246; 251; 254; 256; 258; 261, 262. b, p. 19; 226; 282; 318; 321; 323, 324, 325; 328, 329, 330; 349, 350, &c. c, p. 7, 8, 9, 10; 19, 20.

Eutropius; referred to. a, p. 199.

F

Fabricius:] quoted. b, p. 332.

Faith:] one of the gifts of the spirit. a, p. 68. [See *Spirit*, and *Gifts of the spirit*.]

False prophets. [See *Prophets*.]

Famine:] happened, as *Agabus* had prophesied. b, p. 74.

Feast of expiation, or *fast of atonement*; — at what season of the year that was. b, p. 272.

Feast of tabernacles:] At what season of the year that feast was observed. b, p. 272. The custom of the *jews*, at that feast. a, p. 34.

Felix:] made governor of *Samaria*. b, p. 76. he was a very wicked man; and in danger of being deposed and punished; but screened by his brother *Pallas*. b, p. 77, &c. he married three wives. b, p. 78. He endeavored to suppress the robbers, in and about *Judæa*. b, p. 155. destroyed his friend, *Jonathan*, the high-priest, for his faithfully reproveing him. b, p. 156. *Felix*, in the main, a very bad man. b, p. 246, 247. severely punished the *jews*, for a tumult, at *Cæsarea*. b, p. 250. *Felix* and *Drusilla* heard St. Paul preach. *Drusilla*, the *jewess*, not moved: but *Felix*, the heathen governor, trembled; when the apostle discoursed of *righteousness*, *chastity*, and a judgement to come. b, p. 250, &c. *Felix* expected a bribe, from the apostle, *Paul*: but the apostle was not used to give bribes. And, therefore, *Felix* left him in custody. b, p. 251. *Felix* deposed; and would have

M

F

- have been put to death, had it not been for the intercession of his brother *Pallas*. b, p. 251, &c.
- Festus* succeeded *Felix*, as procurator of *Judæa*. b, p. 251. He died; and *Nero* sent *Albinus*, to succede him. b, p. 268.
- Filled with the holy spirit*:] That phrase explained. b, p. 39.
- First day of the week*. [See *lord's-day*.]
- Five thousand*, converted to christianity, some time after the *three thousand*. c, p. 3. [See *Three thousand*.]
- Flaccus Avilius*;] præfident of *Ægypt*, governed well, for some time. Afterwards, he behaved, in a vile manner. And, by the instigation of the people of *Alexandria*, he used the *jews* with great cruelty. a, p. 209, &c. By *Caligula's* order, he was apprehended, and sent to *Rome*: where he was tried for male-administration; found guilty; first banished; and, afterwards, put to death. a, p. 269, &c.
- Florus* [*Lucius*];] referred to. a, p. 88; 191.
- Fornication*;] prohibited to all christians, as well as to such as had been *devout gentiles*. b, p. 64, &c. 67.
- Fortitude*:] one of the *miraculous powers*. a, p. 60. not peculiar to *apostles*; tho' they had it, in a superior degree. a, p. 72.
- France*:] The christians, in *France* (or *Gaul*), suffered a most grievous persecution; in the year of *Christ*, 177. b, p. 329.
- Free-Roman*.] See *Roman*.
- Friend*:] A friend to christianity, the only person, that can be supposed to have wrote such an history, as the *Acts of the apostles*; supposing the facts to be true. b, p. 337, &c.
- Fulleri miscellanea sacra*;] referred to, a, p. 168.
- Fund*:] A common *fund* raised, by the three thousand; and renewed, by the five thousand; — to support the numerous converts, whilst they continued together, at *Jerusalem*. But not designed, as a pattern, for christians, in common cases. a, p. 84, &c. c, p. 3, 4, 5.

G

- Galatia*:] The gospel planted in that country, the first time that *St. Paul* was there. b, p. 85. The history of *St. Paul's* epistle to the churches, dispersed up and down that country. b, p. 136, &c. the *synopsis* of that epistle. b, p. 137, &c. c. p. 39, &c.
- Gallio*;] *Seneca's* brother, proconsul of *Achaia*: his character. b, p. 144, &c.
- Gamaliel*,] son of good old *Simeon*, and master to *St. Paul*, protected the twelve apostles, from the rage of the *sanhedrim*. a, p. 111, 112. His speech, before the *sanhedrim*, seems to have been made, out of a political view. a, p. 113. He was dead, before *St. Paul* divided the *pharisees* and *sadducees*. b, p. 242.
- Garlands*;] were, frequently, by the *heathens*, put upon the heads of the victims. b, p. 42.
- Genealogy*;] of our lord, in *St. Matthew*, explained. a, p. 259, &c. reconciled with that, in *St. Luke*. a, p. 261, &c. The *jews* had *genealogies* of their families, in our savior's time. a, p. 260.
- Gentiles*:] The distinction between a *devout* and an *idolatrous* gentile. a, p. 223. *Sergius Paulus*, the first convert to christianity, from among the *idolatrous* gentiles, as *Cornelius* had been, from among the *devout gentiles*. b, p. 27. [See *Cornelius*.] *St. Paul* preached to the *idolatrous* gentiles, at *Thessalonica*, and converted great numbers of them. b, p. 99, &c. *Peter*, *James*, and *John*, the three leading *apostles* of the circumcision, first acquainted with the conversion of the *idolatrous* gentiles. b, p. 54, &c. The *elders* of the christian church at *Jerusalem*, acquainted with the conversion of the *idolatrous* gentiles. b, p. 225.
- Gifts of the spirit*. [See *spiritual gifts*.] A view of the order, in which *St. Paul* hath ranged them. a, p. 39. *Gifts*, peculiar to *apostles*. a, p. 40. *Gift of prophecy*. a, p. 56. *Gift of tongues*. a, p. 56. *Gifts of the spirit*, and *miraculous powers*, conferred, in many places, which are not taken notice of, in the *Acts of the apostles*. b, p. 100.
- Glas.

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Glassius;] quoted, or referred to. a, p. 140; 167.

GOD graciously bore with the præjudices of the *jewish* christians. c, p. 41. he accepts men to favor, notwithstanding human infirmities. c, p. 44.

Gospel of St. Matthew;] was, perhaps, wrote, by him, first in *hebrew*; and, afterwards, in *greek*. a, p. 257; 263.

Gospels;] The four *gospels* both illustrate, and confirm, what is said, in the *Acts of the apostles*. b, p. 339, &c.

Governments;] What we are to understand thereby. a, p. 70.

Gregorie Nazianzene;] Who he was; — his works referred to. b, p. 326. — his character of the *Athenians*. c, p. 17.

Grotius;] quoted, or referred to. a, p. 95; 111; 115, 116; 136; 140; 161; 187; 246; 255; b, p. 31; 35; 42; 66; 103; 107, 108; 120; 127, 128, 129, 130; 132; 161; 167; 246; 255; 282; 307. c, p. 48, 49; 58.

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Hammond, [Dr. Henry] quoted, or referred to. a, p. 112; 115; 127. b, p. 46; 88; 189. c, p. 48, 49.

Healing diseases, by miracle.] The *apostles* had this gift, in a degree, superior to other *christians*. a, p. 62.

Hebrews and *hellenists*, or græcizeing jews;] how distinguished. a, p. 114; 145.

Helico, the *ægyptian*, a wicked man; — punished as he deserved. a, p. 271.

Helps;] What we are to understand thereby. a, p. 70.

Hermas, mentioned by St. Paul, Rom. xvi. 14. author of the book, called, *The pastor*, or *shepherd*. That book quoted. b, p. 327.

Herod the great;] king of *Judæa*; an ambitious man; set aside the *Asmonæan* family; arrived at great power; was a very cruel man; murdered the children, in, and about, *Bethlehem*; died a miserable death. a, p. 192; 289.

Herod Agrippa major;] An account of him; his conduct, and the various

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turns in his life. a, p. 207, &c. Affronted at *Alexandria*. a, p. 210. Advanced to extensive dominion; which greatly incensed his sister, *Herodias*; and proved her ruine, and the ruine of her husband, *Herod Antipas*. a, p. 265. *Herod Agrippa* accused his brother-in law, *Herod Antipas*, to *Caligula*, of a conspiracy; got him deposed, and banished; and had part of his dominions. a, p. 266. When *Caligula* had resolved to set up his image, in the temple, or destroy the *jewish* nation; *Herod Agrippa* interceded, with *Caligula*, for them. a, p. 267, &c. *Herod Agrippa major* helped *Claudius Cæsar*, in attaining the imperial dignity, and was rewarded for it. a, p. 281. He procured, from *Claudius*, an edict, in favor of the *jews*; with liberty, throughout the empire, to live according to their own laws. a, p. 282. When *Herod Agrippa*, after his advancement by *Claudius Cæsar*, came to settle, at *Jerusalem*. he often transferred the high-priesthood, from one to another. a, p. 283. He revived the persecution against the *christians*. Acts xii. 1, &c. His speech at *Cæsarea*, and remarkable death. Acts xii. 21, &c. Some of his subjects, after his death, insulted his name and family. b, p. 73.

Herod Agrippa minor;] was son of *Herod Agrippa major*. b, p. 73; 256. After the father's death, the kingdom was turned into a province; and *Claudius*, the emperor, sent *Cuspius Fadus*, as procurator, into *Judæa*. b, p. 74. *Herod*, king of *Chalcis*, died; and *Claudius Cæsar* conferred his kingdom, on his nephew, *Herod Agrippa minor*. b, p. 76. Afterwards, *Claudius* took that kingdom from him, and gave him a larger. b, p. 78. *Herod Agrippa minor* and the *jews* quarrelled, about a wall, which they built, to obstruct that prince's view of what was done in the temple. b, p. 267.

Herod Antipas, displeased *Vitellius*; married the daughter of *Aretas*, king of *Arabia*. And, during her life, he married

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- married *Herodias*, his brother *Philip's* wife; whilst his brother was alive. He cut off *John the baptist's* head. a, p. 197. *Herodias* proved the ruine of *Herod Antipas*. a, p. 265, &c.
- Herodias*, a wicked woman, left her first husband, *Philip*; and married his brother, *Herod Antipas*. She was the ruine of her second husband, and the cause of cutting off *John the baptist's* head. a, p. 197; 265, 266.
- Herodian*;] quoted, or referred to. b, p. 91; 183.
- Herodotus*;] quoted, or referred to. a, p. 136, 137; 238; 262; 289. b, p. 26; 84; 105; 179; 217. c, p. 49.
- Hesiod* quoted. b, p. 110.
- High-places*, among the *jews*, under the old testament; what they were. b, p. 90.
- High-priests*, among the *jews*, many of them deposed; and others put in their places. b, p. 74, 75; 268.
- The high priest's robes*, upon some disgust, were ordered, by the *roman* emperor, to be taken out of the custody of the *jews*, and deposited in the tower of *Antonia*, as formerly: but that order was reversed, at the request of *Herod Agrippa minor*. b, p. 74.
- Hippocrates*, prince of the physicians; borne in the island *Cous*, or *Cos*. b, p. 221.
- History*;] The general division of this history. a, p. 23.
- History of the epistle of St. James*; referred to. b, p. 261.
- Holy spirit*. [See under the words *spirit*, *gifts*, *apostles*.] The *holy spirit* conferred what *gifts* and *powers* he saw proper. a, p. 63. The *holy spirit* was imparted to *jewish* christians, after baptism. a, p. 179. conferred on many christians, where it is not taken notice of, in the *Acts of the apostles*. b, p. 100. The *holy spirit* chose, from among the *elders*, particular persons to be *bishops*. a, p. 48; 68. b, p. 219.
- Homer*;] quoted, or referred to. a, p. 112; 137. b, p. 110; 113.
- Hudson's notes on Josephus*;] quoted, or referred to. a, p. 194; 251. b, p. 32; 76.

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- Hunt* [Dr. *Jeremiah*;] referred to. b, p. 69.
- Hyrchanus* [*John*,] of the *Asmonæan* family; by the *romans*, made high-priest, and prince, of the *jews*. a, p. 191.

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- Jacob and Simon*;] Sons of *Judas* of Galilee; crucified by the *romans*. b, p. 75.
- James*;] See *apostles*.
- Idolatrous*;] See *gentiles*.
- Jeffries* [Mr. *Thomas*,] referred to. b, p. 337.
- Jerome*;] one of the *fathers* of the christian church, flourished, towards the end of the fourth century. b, p. 325. his works quoted, or referred to. a, p. 130; 170; 183; 203; 254. b, p. 82; 290; 318; 321; 325, 326; 345. c, p. 10; 28; 30, 31, 32, 33, 34; 48.
- Jerusalem*;] The inhabitants of that city, one hundred and twenty thousand; or, at the most, one hundred and fifty thousand. c, p. 8. The circuit of that city, about thirty-three furlongs. c, p. 8. *Jerusalem*, far inferior, in greatness, to the four celebrated cities, *Rome*, *Alexandria*, *Antioch*, and *Carthage*. c, p. 8. How forcibly, the accomplishment of our savior's prophecy, concerning the destruction of *Jerusalem*, must strike the minds of the primitive christians. [See the *præface* to the *third volume*.] The christian church, at *Jerusalem*, the mother-church of the *jewish*, or all the christian, churches. b, p. 24. The state of the christian church, at *Jerusalem*, for some ages, after the *apostles*. c, p. 9, &c.
- Jesus*;] sprung from the family of *David*. a, p. 261. filled with the holy spirit, immediately after his baptism. a, p. 4. fasted forty days and forty nights; resisted a great and remarkable temptation; worked miracles, and gathered disciples, before *John the baptist* was cast into prison; but more openly, afterwards; baptizing such, as became his disciples; chose his twelve apostles, by

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by the direction of his father; and trained them up, for their work. a, p. 5. the *doctrine*, which *Jesus* taught. a, p. 6. The *miracles*, which *Jesus* worked; and the divine *testimonies*, in his favor. a, p. 7; 11. The *prophecies* of *Jesus*: he sendeth out the twelve apostles, upon their first expedition. After them, the seventy. The excellent temper and behavior of *Jesus*. a, p. 8. He gave his apostles a second and final commission; took his leave of them, in a very affectionate and solemn manner; instituted the *lord's-supper*. a, p. 9. *Jesus* went up, to *Jerusalem*; though he foresaw they would crucify him. He freely reproveth the wicked *jews*, for their vices; who, therefore, put him to death. a, p. 10. The *persons*, to whom *Jesus* appeared, after his resurrection; and the order, in which he appeared to them. a, p. 12. The *evidences* of the truth of his resurrection. a, p. 13. Why *Jesus* was baptized. a, p. 35, 36. *Jesus* himself appeared to an *apostle*; but an *angel* was sent to *Cornelius*. a, p. 235. b, p. 243. *Jesus* was no contemptible person; tho' he was educated at *Nazareth*. a, p. 239. His kingdom was not of this world. b, p. 102. At first, *Jesus* gave his *apostles* their commission, in general terms; and explained it, more particularly, afterwards. b, p. 262. *Jesus* begun his reformation, among the *jews*; who had, then, the best notions of *God* and *religion*. b, p. 334. After his departure from our world, he sent out his apostles to convert the *gentiles*. b, p. 335. Five instances of *Jesus* his not working miracles, when desired. The reasons for such refusals. c, p. 11, &c.

Jesus, the son of *Ananus*; a very remarkable person, who prophesied dreadful things, against *Jerusalem*, for about seven years, before the *jewish* wars broke out. b, p. 269.

Jews:] numerous, at *Damascus*. a, p. 171. They had great favors, from *Claudius Cæsar*, by means of *Herod Agrippa*. a, p. 282, &c. The *jews*

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divided the *law*, into fifty-three, or fifty-four, sections; and the *prophets*, into as many; and they read them through, in the synagogue, once a year. b, p. 29. They had no procurator, in *Judæa*; nor any person residing, among them, with the power of life and death; from the removal of *Pontius Pilate*, to the accession of *Herod Agrippa*. a, p. 195. The *jews* highly valued the keeping the high-priest's vestments. a, p. 196. b, p. 74. They were under the most terrible consternation, when *Caligula* sent *Petronius*, to set up his image, in the temple, at *Jerusalem*; or destroy the *jewish* nation, if they opposed it. a, p. 213. The *jews* greatly præjudiced against the *devout gentiles*. b, p. 49. They had a very high veneration for the temple, and the *law of Moses*. b, p. 75, 76; 232. In giving the genealogy of a very considerable person, the *jews* used to begin with the person himself, and went back to his progenitors. But, if the ancestors of the person were very considerable, they begun with them. a, p. 262. The *jews* of *Alexandria* had other enemies, besides *Flaccus*. a, p. 271. The *jews* made insurrections. b, p. 74. The *jews* chose to worship, by the side of a river, or lake; or by the sea-side. Accordingly; their *proseuchaes* were built, in such places. b, p. 89, 90, 91; 222. In some places, the *jews* had houses, near their synagogues, for the entertainment of strangers, or travellers. b, p. 118. The affairs of the *jews*, under *Nero*. b, p. 155, &c. 267. Many of the *jews* deluded, and ruined, by the *ægyptian impostor*. b, p. 156, &c. The *jews* greatly præjudiced against the *gentiles*. b, p. 237. Great tumults and commotions, among the *priests*, in *Judæa*. b, p. 253; 268. The great quarrel between the *jews* and *samaritanes*. a, p. 149; 154. b, p. 77. The *jews* persecuted the *christians*, at *Thessalonica*. b, p. 101. They quarrelled with *Festus*, for building his house so high, as that he could see what was done in the temple. b, p. 267, &c. The *jews*

jews sent out chosen men, to traduce the *christians*, every where. b, p. 282. Great numbers of *jews* were, at first, converted to *christianity*, whatever became of them afterwards. c, p. 6, &c. Vast numbers of *jews* slain, in the wars, which ended in the destruction of *Jerusalem*. a, p. 79. *Jews* bury their dead, within twenty-four hours. a, p. 104. They were ready to stone persons, for blasphemy, without any trial. a, p. 141. A quarrel between the *jews* and *syrians*, at *Cæsarea*, about the rights and privileges of that city. b, p. 249. *Jewish christians*, at *Jerusalem*, did not, for some time, know of the conversion of any *idolatrous gentiles*. b, p. 52, &c. 225, &c. The *jewish christians* were greatly præjudiced, in favor of the *ceremonial law*. b, p. 226. The *jews*, in general, were of the opinion of the *pharisees*, who expected a resurrection of all mankind, both good and bad. b, p. 248.

Ignatius:] An account of that antient father. b, p. 327. His works quoted, or referred to. a, p. 48. b, p. 327; 348, &c.

Impostors,] abounded among the *jews*. b, p. 156.

Interpretation of tongues. a, p. 58; 72.

John the baptist:] his ministry. a, p. 3. He baptized *our lord*. a, p. 4. pointed out *Jesus*, to the people, as the *messiah*; was cast into prison, by *Herod Antipas*; and, by him, beheaded. a, p. 5; 197; 266. Twelve of his disciples, at *Ephesus*; converted, to *christianity*, by *St. Paul*; who imparted, unto them, the holy spirit. b, p. 160, &c.

John, [the *evangelist* and *apostle*:] had conquered his præjudices, when he went among the *samaritanes*. a, p. 162. He wrote his *gospel*, in the year of *our lord*, 97, a little before his own death. He followed the *roman* computation of the hours of the day; as he wrote, after the destruction of *Jerusalem*. c, p. 51, &c.

John:] See *Mark*, and *apostles*.

Jonathan:] The *sicarii* stabbed *Jona-*

than, the high-priest, by the encouragement of *Felix*. b, p. 155, &c.

Jones:] his new and full method of settling the *canon of the new testament*, quoted, or referred to. a, p. 254, 255; 257, 258. b, p. 322; 326; 331, 332.

Joppa:] The town, and it's situation, described. a, p. 218.

Jortin's remarks on ecclesiastical history; quoted, or referred to. a, p. 76; 107; 170; 197.

Joseph, the reputed father, and *Mary*, the mother, of *Jesus*; — of the family of king *David*. a, p. 260. b, p. 32.

Joseph, called *Barsabas*, has been taken for the brother of *Judas*, called *Barsabas*. b, p. 58.

Josephus, the *jewish* historian:] the time of his birth, his life, and character. a, p. 199. the *books*, which he wrote, are of great benefit to *christians*. a, p. 200, &c. his works quoted, or referred to. a, p. 32; 74; 78, 79; 88; 90; 94, 95, 96; 111, 112, 113; 116; 131, 132; 148; 151, 152, 153, 154, 155, 156, 157; 171; 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200; 203; 207, 208; 211, 212; 222; 231; 234; 246, 247; 251; 260; 262; 265; 268; 276, 277, 278, 279; 281, 282, 283, 284; 288. There is a remarkable harmony, between *Josephus* and *St. Luke*, concerning the death of *Herod Agrippa major*. a, p. 289. Two mistakes in *Josephus*, rectified. b, p. 76. *Josephus*, quoted, or referred to. b, p. 32; 49; 73, 74; 76, 77, 78; 91; 107; 109; 115; 151, 152, 153; 155, 156. Some passages, in *Josephus*, explained, and reconciled, by *Dr. Ward*, of *Gresham college*. b, p. 156, &c. *Josephus*, quoted, or referred to. b, p. 226; 232, 233, 234; 238, 239; 250, 251; 254; 256; 267, &c. 281; 302. c, p. 7, 8, 9; 14.

Irenæus:] An account of that father. b, p. 323; 330. his works quoted, or referred to. a, p. 170; 183; 256. b, p. 60; 66; 323, 324; 330, 331; 348.

Ittigius:] his edition of *Ignatius* his epistles, referred to. c, p. 56.

Judas

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Judas betrayed his lord; confessed his guilt; and, afterwards, hanged himself. a, p. 11; 19. An *apostle* constituted, instead of *Judas*. a, p. 21.

Judæa;] made subject to the *romans*. a, p. 191. After the death of *Herod Agrippa major*, it was reduced, again, from a kingdom, to a *roman* province. a, p. 289. filled with robbers, whom *Felix* endeavored to suppress. Beside which, there were the *sicarii*; and several impostors. b, p. 155; 158; 253.

Judges:] It is disputed, whether the *judges* reigned, over the whole nation of *Israel*, one after another; or, at the same time, in different parts of the kingdom. b, p. 31.

Julian, referred to. b, p. 38.

Julius Africanus:] his way of reconciling the genealogy of *our lord*, in *St. Matthew*, with that in *St. Luke*. a, p. 261.

Julius Cæsar:] the first of the *roman* emperors. a, p. 189, &c. he first planted a colony, at *Philippi*. b, p. 88.

Justin's history, referred to. a, p. 132.

Justin martyr:] Who he was. b, p. 328, &c. c, p. 56, &c. quoted, or referred to. a, p. 115; 203; 222. b, p. 282; 329.

Justinian's constitutions quoted, a, p. 115.

Justus, (called *Barsabas*,) is said to have drank deadly poison, and to have suffered no harm. b, p. 328.

Juvenal, quoted, or referred to. b, p. 89, 90; 257.

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Kennicott, [Mr.] his *dissertation* quoted. b, p. 9.

Kimchi [Rabbi,] referred to. a, p. 78.

Knatchbull [Sir Norton,] quoted, or referred to, a, p. 131. b, p. 223.

Kuster [Ludolf,] his *præface* to *Dr. Mill's* new testament, referred to. b, p. 290.

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The *lame man*, cured, at the beautiful gate of the temple. a, p. 89.

Languages:] See *apostles*, *tongues*, *spiritual gifts*, and *miraculous powers*.

L

Laodicæa, lay westward of *Colosse*:] how that is to be understood. b, p. 344. A catalogue of the books of scripture, given, by the council of *Laodicæa*. b, p. 325.

Laodicæans:] *St. Paul* wrote, to them, that, which is commonly called, *The epistle to the Ephesians*. b, p. 288; 290, &c. 342, &c. c, p. 55, &c. The history, and synopsis, of that epistle. b, p. 297.

Lardner [Dr. *Nathaniel*;] commended, quoted, or referred to. a, p. 5; 64; 95; 112, 113; 123; 141; 156; 169; 194, 195; 197; 201; 212; 215; 251; 256; 258, 259; 261; 267; 284; 289. b, p. 26; 57; 76; 89; 96, 97; 106, 107, 108; 115; 144; 147; 156; 170; 226; 238; 245; 248; 251, 252; 255, 256; 258; 280, 281; 310; 330; 332, 333; 348: c, p. 2; 19.

Law of Moses:] given, on the day of *pentecost*; as was the *gospel*. a, p. 86. What end, and purpose, that *law* answered, and was designed for. b, p. 206. By the deeds of that *law*, no flesh could be justified, before *GOD*. The *gentile* christians had not the *præjudices* of education, in favor of that *law*. c, p. 39.

Le-Clerc:] See *Clerc*.

Lightfoot [Dr. *John*;] his conjecture, that the potter's field, was the place, where *Judas* hanged himself; as well as bought with the price of *Christ's* blood. a, p. 20. His curious observations, concerning the day of *pentecost* being *fully come*. a, p. 26. His account of the *jewish* notion of *binding* and *loosing*. a, p. 49; 51. His account of what it was, to be *delivered over to Satan*. a, p. 53. His works quoted, or referred to. a, p. 59; 78; 87; 95; 113; 116; 127; 130; 142; 218; 229; 241; 261, 262. b, p. 30; 35; 130; 165; 189; 239. c, p. 1.

Limborch:] quoted, or referred to. a, p. 100; 102. b, p. 84.

Literary journal, by *La Roche*, referred to. b, p. 344.

Little-

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Littleton [Sir George,] his observations on *St. Paul's conversion*, quoted. b, p. 109.
Livy's history; quoted, or referred to. b, p. 88, 89.
Locke [John, Esquire,] his works, quoted, or referred to. a, p. 199; 224. b, p. 129; 170; 206. c. p. 58.
Lord's-day:] the first day of the week; observed, by the primitive christians, as *holy*. That observation, introduced, by example, rather than command. a, p. 26. b, p. 216.
Lot:] The antient manner of casting lots. a, p. 21.
Lowman [Mr. Moses;] quoted. b, p. 69, &c.
Lucian; quoted, or referred to. a, p. 132. b, p. 42; 46.
Luke, the evangelist:] Who he was. a, p. 250. b, p. 318, &c. wrote his gospel, more immediately, for the use of the *gentile* christians: and reckons the genealogy of *our lord*, by the mother's side. a, p. 262. He placed the genealogy of *Christ*, very properly, when he was thirty years of age; and traced it up to *Adam*, the common parent of mankind. a, p. 263. *St. Luke* made use of some *latin* words. b, p. 24; 88; 166. After he had been, for some time, a *christian*, he became the companion of *St. Paul*, and an evangelist. *St. Luke* was a native of *Antioch*, in *Syria*. He was author of one of the four gospels, and of the *Acts of the apostles*. b, p. 86, &c. He seems to have left *St. Paul*, at *Philippi*. b, p. 98. *St. Luke* was, very probably, the person, meant by *St. Paul*, 2 Cor. viii. 6; 18, 19. chosen, by the *gentile* churches, to go, along with their charitable collection, to *Jerusalem*. b, p. 194. *St. Luke* was with *St. Paul*, the second time, at *Philippi*. b, p. 214, &c. He has given us onely the substance of the speeches, made by the apostles, and other persons. b, p. 258. *St. Luke*, one of *St. Paul's* companions, from *Cæsarea*, to *Rome*. b, p. 271. He was well qualified to write the history of the *Acts of the apostles*. b, p. 321. In what year, he wrote that history. b, p. 322. *St. Luke's* silence, no

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proof that *St. Paul* did not work miracles, at *Athens*, or elsewhere. c, p. 17, &c. *St. Luke* reckoned the hours of the day, in the same manner, that *St. Matthew* and *St. Mark* had done. c. p. 50. He wrote his gospel, some years, before the destruction of *Jerusalem*. b, p. 322. c, p. 50.
Lyfias, the roman tribune, behaved well, towards his prisoner, the apostle *Paul*. b, p. 244, &c.

M

Magians, or *Magi*:] Who, or what, they were. *Simon Magus*, one of them. a, p. 161. b, p. 26.
Maimonides, referred to. a, p. 113. b, p. 69.
Mankind:] In what situation, they were, when christianity was first planted in the earth. a, p. 2.
Marcion, the antient hæretic, referred to. b, p. 344, &c. 348. He is thought to have had a copy of the epistle to the *Ephesians*, or *Laodiceans*, without the words, [in *Ephesus*,] in the first verse of that epistle. b, p. 290; 295, &c.
Mark:] An account of *John Mark*, nephew to *Barnabas*. b, p. 23; 26; 29. He deserted *Paul* and *Barnabas*; and caused them to separate. b, p. 79. but, afterwards, they were all reconciled. b, p. 80; 286; 306. *St. Mark* reckoned the hours of the day, in the same manner, that *St. Matthew*, and *St. Luke*, did. He wrote his gospel, some years, before the destruction of *Jerusalem*. c, p. 50.
Marnixius,] referred to. b, p. 161.
Marsham, [Sir John,] referred to. b, p. 31.
Marsus:] See *Vibius*.
Mary:] See *virgin Mary*.
Matthew, [the apostle and evangelist;] An account of him. a, p. 253, &c. preached to *jews* and *devout gentiles*, within the borders of *Palæstine*: After that, wrote his gospel, in *Judæa*, the first of the four gospels. The time of writeing *St. Matthew's* gospel, considered. a, p. 254, &c. In what language,

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guage, St. *Matthew* wrote. a, p. 256, &c. The beginning of his gospel, genuine. His account of *our lord's* genealogy, reconciled with that in St. *Luke*. a, p. 258, &c. St. *Matthew* wrote his gospel, more immediately, for the use of *jewish* christians. And, therefore, gave *our lord's* genealogy, by the father's side. a, p. 261, &c. In what manner, he wrote his gospel. a, p. 257; 263, &c. He reckoned the hours of the day, in the same manner, that St. *Mark* and St. *Luke* did: as he, also, wrote, some years before the destruction of *Jerusalem*. c, p. 50. He wrote, in *Jerusalem*, or some part of *Judæa*. c, p. 51.

Maundrell's travels;] quoted, or referred to. a, p. 19; 153; 156; 158. b, p. 221, 222.

Mead, [Richard, M. D.] his *Medica sacra*, referred to. a, p. 289.

Mede, [Mr. Joseph;] his works, referred to. b, p. 106.

Melita:] An account of that island. b, p. 276.

Men, with human infirmities, accepted of GOD. c, p. 44.

Menander, quoted, by St. *Paul*. a, p. 145.

Messalina;] first wife of *Claudius Cæsar*; married *Caius Silius*, publicly, while *Claudius* was alive. *Caius Silius*, and *Messalina*, both put to death. b, p. 150.

Middleton [Dr. Conyers:] Animadversions on his *curfory reflections upon Galat.* ii. 11, &c. c, p. 23, &c. Animadversions upon his *reflections on the variations, or inconsistencies, which are found among the four evangelists; in their different accounts of the same facts.* c, p. 47, &c.

Mill [Dr. John;] in his new testament, folio, with the various readings; mentions a various reading, at the conclusion of St. *Matthew's* gospel. a, p. 154. and other various readings, *Mark* xv. 25. *John* xix, 14. c, p. 48. Various readings, mentioned, by Dr. *Mill*, in the *Acts of the apostles.* Acts i. 2. and ii. 1; 31. and iii. 20, 21. and iv. 27. and v. 36. and vi. 7, 8. and viii. 36; 39. and ix. 20. and x. 33. and xi. 1; Vol. III.

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20; 25; 28. and xiii. 18; 33. and xiv. 7; 10; 19; 25. and xv. 1; 23; 29; 41. and xvi. 1; 8, 9, 10; 35; 38. and xvii. 14; 26, 27. and xviii. 7; 17; 23. and xix. 4; 9. and xx. 4; 15; 18; 28. and xxiv. 1. and xxv. 2. and xxvi. 3; 17. and xxvii. 1; 8; 14; 16; 20. and xxviii. 28. Other various readings, *Rom.* vii. 25. b, p. 208. *Gal.* ii. 5; 11. c, p. 29. *Ephes.* i. 1. b, p. 290. 1 *Tim.* vi. last. b, p. 189. Dr. *Mill* quoted, or referred to. a, p. 255, 256; 289. b, p. 332; 342; 344; 348. c, p. 58.

Millions] About three millions of jews are said to have resorted to *Jerusalem*, at the passover, and the other two grand festivals. c, p. 8.

Miracles,] worked in great numbers, by the apostles. a, p. 106. *Miracles* worked, in many places, which are not mentioned, in the *Acts of the apostles.* b, p. 100. Where *miracles* were not remarkable, in themselves, in their circumstances, or in their consequences; there, they are mentioned, onely in general terms; or not mentioned at all. c, p. 18; 21, 22. probably, St. *Paul* did work some *miracles*, at *Athens*. c, p. 18, &c. The argument, from *miracles*, in favor of christianity. b, p. 337. The reason, why the *miracles*, recorded, in *scripture*, are credible. b, p. 339. As more *miracles* continued to be worked, by the apostles, and other christians, the number of converts might be more remarkable, afterwards, than on the day of *pentecost*. c, p. 2. The reasons, why *our lord*, would not work *miracles*, sometimes, when desired. c, p. 11, &c. The apostles could not work *miracles*, when they pleased. c, p. 15, &c.

Miraculous powers, conferred upon the apostles. a, p. 59. *Miraculous powers*, conferred upon other christians, besides the apostles. a, p. 65, &c. *Miraculous powers*, conferred on *Saul*, immediately after baptism. a, p. 181, &c. and when he was made apostle of the gentiles. b, p. 16, &c.

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Miscel-

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- Miscellanea sacra*, [by the late Lord Barrington,] quoted, or referred to. a, p. 27; 39; 224. b, p. 81; 85; 118; 189. — The plan of *this history*, and many other things, therein, taken from Lord Barrington's *Miscellanea sacra*. [See the *præface* to the first volume of *this history*.]
- Mitylene*;] the chief city of the island *Lesbos*, famous for the birth of several eminent persons. b, p. 217.
- Moore* [Mr. Thomas;] referred to. a, p. 122.
- Morris* [Mr. Joseph;] his *sermons* referred to. a, p. 154.
- Mother church*;] See *Jerusalem* and *Antioch*.
- Moyle* [Walter Esq;] thought that *Cornelius*, upon becoming a christian, was obliged to quit the *roman* army, because of the idolatrous rites, there practised. a, p. 242. he corrects a mistake of Dr. *Prideaux*, with respect to the posterity of *Octavianus* never enjoying the empire. a, p. 272.
- Moyle's works*, referred to. b, p. 26.
- Mysteries*;] reveled to *apostles* onely. a, p. 41.
- Mythology*;] Letters on *mythology*, published by Dr. *Blackwall*, principal of the college, at *Aberdeen*; largely quoted. a, p. 137.

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- Name*;] The *jews* phansied that *miracles* were worked, by invokeing a *name*; the *name* of some *man*, or some *angel*. a, p. 96.
- Narcissus*;] the freed-man of *Claudius Cæsar*, got *Messalina* put to death. b, p. 150. He was one of the richest and most powerful subjects of the *roman* empire: *Agrippina* got him murdered: his character. b, p. 152.
- Nazarite's vow*;] St. *Paul* took it upon himself. It was to be fulfilled in *Judæa*. b, p. 147. St. *Paul* took that vow, upon him, a second time. That *apostle*, vindicated, in so doing. b, p. 227, &c. c, p. 34, &c.
- Neapolis*, or *Naples*;] An account of that town. b, p. 279.

N

- Nero*;] the sixth of the twelve *Cæsars*; succeeded *Claudius*, his father-in-law; he begun to reign very well, under the influence of *Seneca*, his præceptor. b, p. 153, &c. gave *Claudius* a magnificent funeral, he himself speaking the funeral-oration: had *Claudius* inrolled among the *gods*: for some time, left the government to his mother *Agrippina*. b, p. 154. *Nero* lived in great voluptuousness; then fell into extravagance; and, after that, into great cruelty. He first poisoned *Britannicus*; and then murdered his own mother. The infamous *Otho* was his favorite; and *Nero* lived in adultery with *Otho's* wife. After his mother was murdered, by his order, *Nero* went; and, very curiously, viewed her naked body. He bribed the guards to do whatever he pleased; and the *romans* congratulated him, upon his mother's death. But his own conscience filled him with the utmost anguish. b, p. 265, &c. After that, he put to death his wife *Octavia*. And was, in short, one of the greatest monsters, that ever lived, for lust, cruelty, and extravagance. b, p. 267. Several of *Nero's* guards, and domestic servants, were, by St. *Paul*, converted to the christian faith. b, p. 284. The affairs of the *jews*, under *Nero*. b, p. 155, &c.
- Newton* [Sir *Isaac*;] referred to. a, p. 122; 151.
- Nicolas, the deacon*;] the head of the sect of the *Nicolaitans*. a, p. 49; 121.
- Nidui*;] one kind of excommunication, among the *jews*. b, p. 130.
- Noah*; [the great patriarch;] The seven precepts of *Noah*. b, p. 66; 68.
- Nominative case absolute*;] a, p. 135. The *nominative case*, sometimes, follows it's verb. b, p. 35.

O

- Occumenius*;] referred to. a, p. 116; 246.
- Onesimus*;] the slave of *Philemon*, converted to the christian faith, at *Rome*; by St. *Paul*. b, p. 284.

Order:}

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Order:] The order, in which, St. Paul wrote his four epistles, from *Rome*; namely, *Ephesians*, *Colossians*, *Philemon*, and *Philippians*. b, p. 289.

Ordination:] In what sense, the ministers of the gospel may be *ordained*, now-a-days. b, p. 25; 46; 80; 84. Some of the *elders*, or first converts, chosen to be *bishops* and *deacons*; and ordained, in the *apostolic* age. b, p. 187.

Origen:] [*an antient father*:] An account of him. b, p. 324. quoted, or referred to. a, p. 112; 254; 256; 262. b, p. 282; 324, 325. c, p. 19.

Orobio:] the *jew*, (in his friendly conference with *Limborch*) insinuated, that the *apostles* were influenced by worldly motives. But his insinuations were unjust. a, p. 102.

Orosius:] referred to. a, p. 194; 251.

Osiris:] an *egyptian* god. a, p. 136.

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Pallas:] The freedman of *Claudius Cæsar*, a favorite of *Agrippina*. b, p. 154.

Papias:] Who he was: a remarkable passage of his, quoted. b, p. 328.

Passions of men:] short-lived, and fluctuating. b, p. 44; 277.

Passovers:] Our savior continued preaching three or four *passovers*. a, p. 17. At the time of the *jewish passover*, Christ, our *passover*, (or paschal lamb) was sacrificed for us. a, p. 85. About three millions of *jews* resorted to *Jerusalem*, at the *passover*, and the other great, yearly, festivals. c, p. 8.

Patriarchs:] their bones buried, together with the bones of *Joseph*. a, p. 129.

Patrick [Bishop] referred to. a, p. 127.

Paul, [*the great apostle of the gentiles*: See *Saul*.] *Saul*, his *jewish*, and *Paul* his *roman*, name. From the time, he first came out, into the world; even when a mere youth; he persecuted the christians. a, p. 142; 170, &c. His surprising conversion to christianity. a, p. 172, &c. *Ananias* cured him of his blindness; and then he was filled with the holy spirit. a, p. 174, &c. the spi-

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ritual gifts, and *miraculous powers*, conferred on him, immediately after his *baptism*. a, p. 181, &c. He understood both the *hebrew* and *greek* languages, before he became a *christian*. a, p. 118. b, p. 234, 235, 236. After he had been a christian prophet, for several years; and, as such, preached to *jews*, and *devout gentiles*; he was constituted an apostle to the *idolatrous gentiles*. Acts xiii. 1, &c. From the time of his going out, as an *apostle*, he is mentioned before *Barnabas*. b, p. 28; 59. He began his *first apostolic journey*. b, p. 25. ended it. b, p. 47. He communicated the gospel, which he preached to the *idolatrous gentiles*, at first, onely to *James*, *Peter*, and *John*; would not suffer *Titus*, a *gentile* christian, to be circumcised. b, p. 53; 84. St. Paul had *spiritual gifts*, and *miraculous powers*, equal to the chief of the *apostles*. b, p. 54. St. Paul's *second apostolic journey*. *Barnabas* and he differed about *John Mark*, and went on separate peregrinations: but were, afterwards, fully reconciled again. b, p. 79, &c. St. Paul had *Timothy* circumcised; and why. b, p. 83, &c. St. Paul's thorn in the flesh. b, p. 9, &c. 85; 141. St. Paul designed one thing; the *spirit* directed him to do another. b, p. 86. He was a free *roman*, and insisted upon his rights and privileges, as such. b, p. 96, &c. St. Paul preached to the *idolatrous gentiles*, at *Thessalonica*; and converted great numbers of them. b, p. 99, &c. There, he worked *miracles*; and imparted *spiritual gifts*, and *miraculous powers*, unto his converts. b, p. 100. The decorum of the primitive christians; and, more especially, St. Paul's admirable behavior, before the court of *Areopagus*, at *Athens*. b, p. 106, 107, 108. He converted a member of that venerable court. b, p. 111. St. Paul brought up to an handicraft-trade; and, after he became an *apostle*, worked, with his own hands, for a subsistence: for which he had many good reasons. b, p. 115, &c. From the time, that he heard of

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of the conversion of the *romans*, he longed to go to *Rome*. b, p. 116, &c. St. Paul took, upon him, the vow of a *nazarite*; which was to be fulfilled in *Judæa*. The reasons of his so doing. b, p. 147. The end of his second *apostolic journey*. b, p. 148. St. Paul begun his *third apostolic journey*. b, p. 158, &c. He fought with wild beasts, at *Ephesus*. b, p. 164, &c. He was not afraid to appear in *Greece*, or *Rome*; in the most public manner, and among the most acute people. b, p. 168. From *Corinth*, St. Paul wrote his first epistle to the *Thessalonians*. b, p. 119, &c. the synopsis of that epistle, b, p. 122. as, also, the second. b, p. 127, &c. The time of writing his epistle to the *Galatians*; and the synopsis of that epistle. b, p. 136, &c. From *Ephesus*, St. Paul wrote the first epistle to the *Corinthians*. b, p. 168, &c. The synopsis of that epistle. b, p. 171. The place, from whence; and the time, in which; he wrote his first epistle to *Timothy*. The history, and synopsis, of that epistle. b, p. 186, &c. St. Paul wrote the second epistle to the *Corinthians*, in *Macedonia*. The history, and synopsis, of that epistle. b, p. 194, &c. From *Corinth*, St. Paul wrote his epistle to the *romans*. The history, and synopsis, of that epistle. b, p. 201, &c. He sent it, by *Phoebe*, deaconess of the church, at *Cenchreæ*. b, p. 214. When St. Paul raised *Eutychus* from the dead, he embraced the corpse, in imitation of the antient prophets, *Elijah* and *Elisba*. b, p. 216. An instance of the astonishing fortitude of St. Paul. b, p. 222, &c. He ended his third *apostolic journey*. b, p. 223. A second time, he took upon him the *nazarite's* vow. That apostle vindicated in so doing. b, p. 227, &c. St. Paul underwent what the *jews* called the *rebel's* beating. b, p. 233. His treatment from the high-priest, *Ananias*. b, p. 239, &c. St. Paul did not prævaricate, when he declared for the resurrection from the dead; and divided his enemies, the *pharisees* and *sadducees*. b, p. 241. The *jews* accounted St. Paul an *hæretic*. b,

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p. 248. If St. Paul had disturbed the peace of society, or committed any grievous immorality, the *roman* law would have condemned him justly; but not for preaching the christian doctrine. b, p. 248. Paul, the prisoner, made *Felix*, the governor, tremble; when he insisted upon a virtuous life, and a righteous judgement to come. That was the apostle's way of preaching Christ. b, p. 250, &c. St. Paul, not used to give bribes. And, therefore, *Felix* left him in prison. b, p. 251. St. Paul set out, upon his fourth *apostolic journey*. b, p. 270. The companions of the apostle, when he was sent, a prisoner, from *Cæsarea*, to *Rome*. And his assistants, at *Rome*. b, p. 271; 285, &c. St. Paul's brave, wise, and excellent behavior, during the storm. b, p. 273, &c. The christians, of *Rome*, went out, a long way, to meet the apostle Paul. b, p. 280. St. Paul was delivered to the care of *Burrus Afranius*; when he was prisoner, the first time, at *Rome*. b, p. 280. St. Paul chained to a soldier; during his imprisonment, in his own hired house, at *Rome*. b, p. 281. During his easie confinement at *Rome*, the apostle made many converts; particularly, several of *Nero's* guards, and domestic servants. b, p. 284, &c. He wrote, from *Rome*, to the *Laodiceans*, *Colossians*, *Philemon*, and to the *Philippians*. b, p. 288, &c. The order, in which those four epistles were written. b, p. 289. That, which is commonly called St. Paul's epistle to the *Ephesians*, shown to be his epistle to the *Laodiceans*. b, p. 290, &c. The history, and synopsis, of that epistle. b, p. 297, &c. The history, and synopsis, of the epistle to the *Colossians*. b, p. 301, &c. The history, and synopsis, of the epistle to *Philemon*. b, p. 306, &c. The history, and synopsis, of the epistle to the *Philippians*. b, p. 312, &c. St. Paul, neither an impostor, nor an enthusiast. b, p. 311. He, always, behaved with decency and propriety. c, p. 21. Most probably, he worked miracles, at *Athens*. c, p. 18, &c. Paul reproved *Peter*, to his face. b, p. 71, &c.

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&c. c, p. 26. The great fortitude of the apostle *Paul*. His care to preserve the purity of the gospel, and the liberty of the *gentile* christians. c, p. 42. *Peter* and *Paul*, of the same opinion. c, p. 44. St. *Paul*'s compliance with the præjudices of the *jewish* christians, not criminal, but excellent. b, p. 227, &c. c, p. 44.

Pausanias;] referred to. b, p. 105.

Pearson [Bishop,] quoted, or referred to. a, p. 112; 168. b, p. 252; 350. c, p. 55, 56.

Peirce, [Mr. *James*;] quoted, or referred to. b, p. 87; 89; 141; 290; 344. c, p. 56.

Pella;] a small town, in *Judæa*, to which the *christians* retired, a little before the destruction of *Jerusalem*. c, p. 8, &c.

Pentecost;] Some think that the law of *Moses* was given, on that day, from mount *Sinai*; as was the gospel, from mount *Sion*. a, p. 28; 86. Another day might be more remarkable, than the day of *pentecost*, for the number of converts. c, p. 2.

Persecution;] of the christians ceased, when *Caligula* threw the *jewish* people, into so general a consternation. a, p. 214, &c. When that was over, and *Herod Agrippa major* established in the kingdom of *Judæa*, the persecution of the christians was revived. a, p. 284.

Peter [the apostle] worked uncommon miracles. a, p. 107. He gave, unto *Paul* and *Barnabas*, the right-hand of fellowship. b, p. 54. St. *Paul* reproved St. *Peter*, for his cowardly behavior, at *Antioch*. b, p. 71, &c. c, p. 25, 26. Communicated, unto St. *Peter*, the gospel, which he had preached unto the idolatrous *gentiles*. b, p. 52, &c. St. *Peter*, to be commended, for his humble acquiescence, in St. *Paul*'s rebuke. c, p. 42; 47. He had read St. *Paul*'s epistles, and commended them. c, p. 28. St. *Peter*'s prævailing character was excellent. c, p. 43; 45, &c. *Peter* and *Paul*, of the same opinion. c, p. 44. St. *Peter*, sent to *Samaria*, by the other apostles; who had no notion of his supremacy. a, p. 162; 243. c, p.

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38. He opened the door of faith, or laid the foundation of a christian church, among the *jews*. Acts ii. 14, &c. and among the *gentiles*. a, p. 229, &c. 241, &c. [See *Porphry*.]

Peter; [Bishop of *Alexandria*] quoted. c, p. 48.

Petronius;] sent, with an army, to set up *Caligula*'s image, in the temple, at *Jerusalem*: and to destroy the *jewish* nation, if they opposed it. a, p. 213. He was succeeded, by *Marsus*, in the government of *Syria*. a, p. 284.

Pharisees;] their opinions nearer to the christian doctrines, than those of the *sadducees*. b, p. 241.

Philastrius, [Bishop of *Brixia*, in *Venice*;] referred to. b, p. 326.

Philemon;] The paraphrase and notes on the epistle to *Philemon* referred to. b, p. 164; 284. An account of that epistle. b, p. 288; 306; 312.

Philip, [called, also, *Herod*;] the first husband of *Herodias*. An account of him, and his character. a, p. 197.

Philip, [the deacon, and evangelist;] no apostle. He converted the *samaritanes*. Acts viii. 5, &c. He converted, also, the *æthiopian* eunuch. And preached the gospel, in several towns, upon, or near, the eastern coast of the *mediterranean*. Acts viii. 26, &c. He had an house, at *Cæsarea*; and four daughters, who were prophetesses. Acts xxi. 8, 9.

Philippi;] An account of that town. b, p. 87, &c.

Philippians;] St. *Paul* wrote an epistle to them. b, p. 288. The history, and synopsis, of that epistle. b, p. 312, &c.

Philo judæus;] Who he was. a, p. 211. quoted, or referred to. a, p. 193; 209, 210, 211, 212, 213; 267, 268, 269, 270; 272, 273; 276. b, p. 38; 90, 91; 108; 117; 232.

Phoebe;] deaconesse of the church of *Cenchræa*, carried the epistle to the *romans*, from *Corinth*, to *Rome*. b, p. 214.

Pilate, [Pontius;] his character. He was afraid of the *jews*. a, p. 108; 142. And deposed, at their request. a, p. 193.

Pirke Eliezer;] referred to. b, p. 49.

Plato;]

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Plato;] referred to. a, p. 110. b, p. 38. afraid of the court of the *Areopagites*, at *Athens*. b, p. 106.
Pliny;] referred to. a, p. 88; 167. b, p. 88.
Plutarch;] quoted, or referred to. a, p. 77. b, p. 24; 167; 180; 183.
Pocock [Dr.] referred to. a, p. 203.
Polybius;] referred to. a, p. 134. b, p. 24.
Polycarp;] An account of that antient father. b, p. 327. his epistle to the *Philippians*, quoted. b, p. 328.
Pomponius Mela;] referred to. b, p. 88.
Poole's synopsis;] quoted, or referred to. a, p. 129. b, p. 108; 183.
Populace] of the *jews*, prevented the *sanhedrim* from putting the apostles to death. a, p. 109.
Porphyry;] the old enemy of christianity, accused St. *Peter* of cruelty, but unjustly. a, p. 105. His character, and the time when he lived. c, p. 28, 29; 44; his aspersions of *Peter* and *Paul*, quoted. c, p. 27, &c.
Pothinus,] the antient bishop of *Lions* in *France*, suffered martyrdom. b, p. 329.
Potter, [Archbishop] referred to. b, p. 106.
Potter's-field;] described. a, p. 19.
Power;] The apostolic power, of punishing great offenders, miraculously. a, p. 56; 60.
Power,] of life and death, taken out of the hands of the *jews*. a, p. 141.
Powers: [See *spiritual gifts*, *miraculous powers*; *binding* and *looseing*.]
Prayer;] The *jewish* hours of prayer. a, p. 88; 234.
Praying to our lord *Jesus Christ*. a, p. 143.
Praying by the *spirit*. a, p. 70.
Pricæus;] referred to. b, p. 246.
Prideaux [Dean,] his connection of the old and new testament, quoted, or referred to. a, p. 113; 115; 136; 150, 151; 153; 155, 156, 157; 162; 184; 191; 218. b, p. 29; 89; 180; 221; 242. He was mistaken, in saying, that the posterity of *Octavianus* never enjoyed the empire. a, p. 272.

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Priests;] among the *jews*, used one another very ill. b, p. 268.
Proconsuls;] Governors of prætorian provinces, commonly called *proconsuls*. b, p. 26.
Proconsular;] some provinces of the *roman* empire, *prætorian*; and others, *proconsular*. b, p. 144.
Procopius;] referred to. b, p. 31.
Prophecies, in the old testament; quoted, in the new testament; some, as literally accomplished; others, as applying a general rule to a particular case; others, as arguing from a similar fact; and others, as mere accommodations. b, p. 337. The gift of *prophecie*. a, p. 56.
Prophefying;] A word, that had various significations. Sometimes, used for one of the gifts of the *spirit*: sometimes, for playing on a musical instrument, singing, danceing, or some other bodily motion. a, p. 69.
Prophets, of the highest order. a, p. 65. The twelve *lesser prophets*, at the conclusion of the old testament, used to be bound, or sewed, together; and quoted, as one book. b, p. 35. No prophet, except *Jonah*, sent to the *gentile* world, after the days of *Abraham*. b, p. 42. A false prophet came, from *Egypt*, to *Jerusalem*; and brought an heavy disaster upon the *jews*. b, p. 156, &c.
Proselytes;] Two sorts of *proselytes*, among the *jews*; namely, *proselytes of righteousness*, and *proselytes of the gate*. How to distinguish between them. a, p. 222, &c. b, p. 48, &c. To what things, the *proselytes of the gate* were obliged, before they became christians; and after they became such. b, p. 57; 63; 81. None, but *proselytes of the gate*, converted to christianity, at *Antioch*, in *Syria*. b, p. 51. *Proselyte-baptism*, in use, among the *jews*, before the coming of our lord. b, p. 95.
Proseucha;] The form, and use, of it. b, p. 89, &c. There was one, at *Philippi*, whither the *jews* used to resort. b, p. 91.

Psalms,]

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- Psalm*,] composed, or sung, by inspiration. a, p. 70. *The book of psalms*, antiently divided: But the division of the other books of scripture, into *chapters*, not so antient. b, p. 34.
- Ptolemais*, formerly called *Ace*, or *Accho*. b, p. 222.
- Publius*, bishop of the christian church, at *Athens*; suffered martyrdom; and was succeeded by *Quadratus*. c, p. 19.
- Puteoli*:] b, p. 279.
- Pythagoras*:] a native of the island *Samos*. b, p. 217.

Q

- Quadratus*:] bishop of the christian church, at *Athens*, after the martyrdom of *Publius*, their former bishop. c, p. 19.

R

- Raphelius*:] quoted, or referred to. a, p. 134; 136. b, p. 24; 103; 110.
- Reasonableness of the christian religion*:] quoted, or referred to. a, p. 240; 254. b, p. 240.
- Rebel's-beating*:] so called by the *jews*. What that was. *St. Paul* suffered that cruelty. b, p. 233.
- Reland*:] quoted, or referred to. a, p. 157; 164; 167; 168; 170; 171; 194. b, p. 147; 245.
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ERRATA

ERRATA of VOL. I.

PAGE 9. line 5. after [others] put a comma. l. 15. read [crucifixion,] p. 10. l. 16. for [he] r. [be] p. 17. l. 4. After [But] put a comma. l. 16. I am dubious whether *our lord's* ministry might not continue four passovers, or three years and an half. l. 21. after [opinion] put a comma. p. 19. l. 22. in the notes, r. [St. PETER's] p. 21. l. 26. r. [unto] p. 22. l. 3. in the notes, after [640] put a bracket. p. 23. l. 8. from the bottom, r. [circumstances] p. 24. l. 3. from the bottom, after [Jerusalem] put a comma. p. 26. l. 33. in the notes, r. [hundred] p. 27. l. 18. in the notes, d. [in] p. 29. l. 16. r. [yet] p. 30. l. 6. r. [surprized] p. 33. l. 25. d. [and] p. 44. l. 26. r. [apostles] p. 50. l. 23. after [apostles] d. comma. p. 78. l. 24. for [of] r. [of] p. 89. l. 32. r. [the court] p. 98. l. 5. in the notes, r. [interpretation.] p. 106. l. last, d. [par-] p. 123. at the begining of the note, after [Ver. 8.] put the letter [a] p. 126. l. 5. from the bottom, before [Gen.] put a bracket. *ibid.* l. 4. from the bottom, after [x. i.] put a bracket. p. 130. l. 26. in the notes, r. [ἐκφοῦ] p. 131. l. 3. in the notes; after [Abraham] put a comma. p. 136. l. 7. r. [immediately] p. 139. l. 7. after [presence?] put the close of the parenthesis. p. 141. l. 4. r. [aloud] p. 143. l. 4. in the notes, after [answered] put a comma. p. 151. l. last but one, in the notes, r. [Prideaux's] p. 155. l. 11. in the notes, for [again] r. [against] p. 156. l. 3, and 11. r. [SAVIOR.] p. 157. l. 20. r. [Manasseh] p. 159. l. 3. from the bottom, after [the Philip] put a comma. p. 164. l. 7. after [had] put a comma. p. 165. l. 5. after [differences] put a semicolon. p. 168. l. 27. after [who is] put a comma. *ibid.* l. 2. in the notes, r. [μετ' ἀλλήλων] p. 170. in the running title, after [Damascus] put a comma. p. 171. l. 23. r. [representeth] p. 178. l. 26. r. [αληθείας] p. 181. l. 15. r. [LORD] p. 185. l. 3. from the bottom, r. [probably] p. 196. before the second note, in the margin, put the letter [i] p. 199. l. last in the notes, after [§ 1] put a period. p. 212. l. last but one, in the notes, r. [Josephus] p. 225. l. 15. r. [righteousness]. p. 231. l. 1. r. [before] p. 233. in the marginal note, at the top, r. [An. Christi 41.] p. 239. l. 1. r. [righteousness] p. 246. l. 2. in the notes, for [&] r. [ad] p. 251. l. 2. in the notes, r. [translation] p. 252. l. 3. from the bottom, r. [ἀπαρχαί] p. 256. l. 5. d. [be] p. 261. at the begining of l. 3. in the notes, put a [k] p. 281. l. 2. for [ne] r. [he] p. 282. l. 4. from the bottom, r. [their] p. 284. l. 19. after [For] put a comma.

ERRATA of VOL. II.

Page 8. line 8. read [full] p. 10. l. 7. for [inthe] r. [in the] p. 13. l. last, after [to] put a comma. p. 18. in the third note, before [Gal.] put [n] p. 21. l. 30. after [LORD] put a period. p. 24. l. last but one, in the notes, after [up] put a comma. p. 25. l. 3. after [powers] put a comma. p. 26. l. 8. after [Salamis] put a comma. *ibid.* l. 20, 21. r. [desired] *ibid.* l. 3. in the notes, r. [ἀντισπατήριον.] p. 27. in the running title, after [PAUL] put a period. *ibid.* l. 19. r. [wickedness] *ibid.* in the catch-word, at the bottom, r. [About] p. 28. l. 3. for [onely mention] r. [mention onely] p. 30. after [And] the catch-word, at the bottom of the notes, d. comma. p. 35. l. 16. after [jews] d. comma. p. 42. l. 2. in the notes, r. [usual] p. 44. l. 2. after [Lystra] put a comma. p. 57. l. 19. after [as] d. comma. p. 60. l. 2. r. [things] p. 69. l. 11. r. [should] p. 89. l. 5. in the notes, r. [Philippians] p. 93. l. 24. d. [their] p. 105. l. 10. in the notes, after [Clerici] d. period. p. 108. l. 6. in the notes, after [Ital] put a period. *Ibid.* l. 13. r. [Ἀθηναίσις] p. 130. l. 20. r. [συν-ἀναμίχυνται] p. 138. l. 11. r. [what is] *ibid.* l. 38. d. [the] p. 139. l. 24. r. [as a] p. 141.

ERRATA OF VOL. II.

p. 141. l. 31. r. [reasonable] p. 143. l. 6. r. [the dealing] p. 150, and 151, in the margin, at the top, r. [Ch. vi.] p. 152. l. 2. r. [had provided] l. 3. r. [poison was] p. 158. l. 16. after [apace] put a period. p. 160. l. 12. from the bottom, in the note, r. [translation] ibid. l. 10. from the bottom, r. [be meant] p. 172. l. 16. for [though] r. [if] p. 194. l. 7. after [about] put a comma. p. 198. l. 30. after [christians] put a comma. p. 205. l. 8. r. [particular] p. 217. l. 1. in the contents, before [sent] r. [be] p. 224. l. 12. before [appealing] r. [his] p. 253. l. 8. r. [pleased] p. 278. l. 7. after [APOSTLES] put a comma. p. 279. l. 4. for [It] r. [Syracuse] p. 280. l. 2. of the contents, r. [refused] p. 308. l. 3. from the bottom, r. [passage] p. 338. l. 6. from the bottom, r. [doctrine] p. 345. l. 30. r. [τοῖς] p. 350. l. 1. r. [ἐννοῦν] ibid. for [his] r. [this]

ERRATA OF VOL. III.

Præface to the *third* volume, p. viii. l. 9. from the bottom, for [indeed] read [indeed] Page 3. line 3. read [Doddridge] p. 7. l. 2, 3. r. [apostatized] p. 19. l. 6. after [apostles] put a comma. p. 29. l. 9. in the notes, for [words] r. [word's] p. 38. l. 7. for [freed] r. [free] p. 39. l. 7. for [prosecution] r. [persecution] p. 75. l. 3. in the second column of the index, after [lewdness] r. [a, p.] p. 78. col. 2. l. 2. r. [παραικλίσεως] p. 99. col. 1. l. 33. r. [sacrificed.]

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